REV. THEO. DELANEY

THE LUTHERAN CHURCH FACES THE WORLD

✠

an essay by

PROF. RICHARD CAEMMERER, M.S.T., M.A.

as delivered before the
TWENTY-FOURTH CONVENTION
of the
ATLANTIC DISTRICT
of the
Evangelical Lutheran Synod
of Missouri, Ohio, and Other States

Concordia Collegiate Institute
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By Richard R. Caemmerer

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Introduction

We live in a changing world. We have known this for a long time. Now the world is engulfed in war. War is the statement that the "normal" peacetime solutions for the problems of nations have failed. It is the surrender to the forces of change, and it hastens it.

Change concerns the church. The church is in the world. Its task and commission leads it to confront the world. When men change with their hopes and fears, the problems of the church change too. In the past the church has met world change in various ways. Sometimes churches collapsed; ministers fled; congregations dispersed; buildings fell into decay. That happened under violence or persecution. Sometimes churches rested or marked time; they directed their people to escape from the problems of the world, to forget the world in contemplation, to leave the world as hermits or monks. That happened in days of perplexity and weariness. Sometimes churches ceased to be the church; they became institutions of society or politics, they devoted themselves to the preserving of special privileges. That happened in times of wealth, peace, security. Those changes are not pleasant to behold.

All history has one lesson, which current world disorder is bringing into sharp focus: only useful institutions survive. Realizing this, churches are reappraising their function. The Anglican Church, long identified with state and class, is searching for social aims and an approach to the masses. The Catholic Church, especially in America, is emphasizing the social encyclicals and the program of Catholic Action, the building of a community in which the church may thrive, to be done through service to labor, youth, education, and rural society.[1] For years American Protestantism has experimented with the Social Gospel, the church's effort to improve the world and the community and so fit it for brotherhood.[2]

The Lutheran Church does not wish to surrender to the forces of change. It must not teach its people merely to escape. It must not become an outward and secular institution or the plaything of a class. It must not collapse. It must remain a sector of the church militant. It must go on doing the Lord's work, sturdily and with success. Is it ready? Is the church equipped to withstand the shock of new social forces, new mass opinions, new post-war derangements? Or shall we assume perhaps that social change is no problem for the church? Is the church and its work so far removed from the world and from life that it has nothing to fear? "The gates of hell shall not prevail against the church" - - does that saying of Our Lord banish every problem? Or shall we shrug off the future as too uncertain, too shrouded in fate, for us to attempt to unravel it — "sufficient unto the day is the evil thereof"?

The Lutheran Church should do the work of the Kingdom of God. Founded on Christ, it has nothing to fear. But it must come to grips with its task. The Word of God is a powerful stimulus to the church of these latter times to think its business through. Nor has the Lord left us without clues for the course of our work. Men and nations have trod the thorny paths of change before. The Bible and history give the record. The sluggard or hypocrite may neglect the signs of the times.[3] It is for the Lord's own to work while it is day, to be sober and vigilant, to be wise as serpents as well as harmless as doves.[4] Governments, economists, educators, philosophers ponder the shape of the world ahead. With that world the church must cope if the Lord gives it another season. The Church faces the World. Let it be as wise as the children of darkness. Let it measure its opponent, and gird for the fray.

Chapter I.
THE CHURCH AND ITS BUSINESS

Churches in history have grown weary or confused because they have not understood their work or recognized the nature of the Christian Church. The church must be clear about its aims. Some basic errors must first become apparent and be removed.

The Basic Confusion

A view of the Christian religion, widely obtaining in our times, is at the root of much difficulty. This view sees all men milling about God in one vast throng. The crowd is thickest at the outer rim. Out there men only occasionally lift their eyes to look toward God. They quarrel and fight; they are mean and surly; they are sick and poor. Farther in, however, we find more and more men looking God's way. Many are thrusting their way through the throng to come closer to Him. Whole nations and peoples, civilizations and religions, have come quite close, have gained a fine vision of God and His glory. There we find prophets and saints of every age and every creed calling out to the others to draw near. The farther men are to the inside of the throng, the closer they are to God, the better is their behavior.

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The prophets and saints are bidding men drop their hatreds and cease their quarrels so that they might lift their eyes to God and feel the urge to approach. The closer circles are helping to ease the lot of those farther away so that the look to God might be easier. There is one who went all the way to God, so near that He can be called God's Son. His life was so loving, His example so perfect, that it remains the highest of all times. That was Jesus Christ. He was not content simply to be close to God; but He went back again into the throng far from God, calling on it to lift its eyes and come with Him. He died about this business. His death remains the clearest call of the many which the world has produced for men to come close to God.

According to this confused view the church is the number of people organized for helping men forget themselves and their hatreds and draw near to God. There is no division between church and world; the church is simply that part of the world which has succeeded in looking toward God, and which is trying to induce others to turn to Him. Dean Johnson of Canterbury thinks that the Soviets, making a nation more fit for happy human living, meet the standards of the Christian church, for Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven."[5] The Social Gospel in America set up goals of brotherhood and goodness for the community; they are goals with which the Christian totally agrees. But it presumed that the creation of these goals of the Gospel is the Gospel; that the social improvement is the means of bringing man to God.[6] To save the world from disaster, oppose violence with right, strengthen the moral fiber of the world, bring light and joy to shattered souls - - is that not religion at its best? And they who do that, are they not the Church?

This faulty view of the church has caused confusion about the way in which the church works. It reviews the achievements of the Christian Church throughout the years. It notes the early church at work founding institutions of mercy, elevating the standards of women, developing a culture in art and architecture, effecting the abolition of slavery. It sees men of religious persuasion shaping the political opinions of communities or nations. It studies the hints of Christian conviction in American political foundations. It points with pride to the manner in which Christian missions improve the life of non-Christians under their influence.[7] It then assumes that these influences on politics, morals, economy, culture, are the business of the church because the church achieved them. - - True, the Chriistian life is not to be lived in a corner. It is the burden of this paper that the chief impact of the church upon the world in the days to come will of necessity be the Christian life. But it is a faulty view of the church which grades men's nearness to God in terms of their behavior, and defines the church's business to be the leading of men up this scale of behavior.

This view of the church and its work has been responsible for great movements toward union of the churches. If church groups, Christian as well as non-Christian, are already in effect standing before God, and if some of the members of any group are already much closer to God than others of any group, then the general search for God and seeking for God can only be served by the merging of effort, combining of worship, respect for each others' achievements. In Christian missions it should be acknowledged that the non-Christian religions are serving as high a purpose as the Christian's. Hence it must be the method of Christian missions in part to foster the search for God by making the non-Christian's life, health, mind better; and in part by merging and fusing as much of his religion with the Christian as possible.[8]

This view of the church and its work is facing hard years. Men have only too evidently forsworn their surge to God. Manfully have churches striven by every means of religion, education, and politics to remove the barriers between man and God, the barriers of bad living, hate, and greed. Now the world is piling the wreckage of a whole civilization back into the clearing. American Protestantism tried to solve the problem of the church facing the world by saying: church and world are all facing the same way; you cannot tell where one starts and the other stops. Is it sure of the direction?

The Christian View of the Church

The Christian view of the church refuses to see all men on God's plane, waiting only for the impulse to lift their eyes to Him and come to Him. But it begins with the fact that "they are all gone aside, they are all together become filthy; there is none that doeth good; no, not one;"[9] that "all have sinned, and come short of the glory of God."[10] It sees the world as having no hope, and without God.[11] It does not put men on a scale of nearer or farther; but it says either-or; either men are one with God, or gone from God. The church is the company of the saved, the number of those reconciled with God through the work of Christ Jesus, our Lord,[12] all completely near and dear to God, having access by one Spirit unto the Father, fellow-citizens with the saints and

of the household of God, God's own dwelling place.[13] The church is the Kingdom of God, the number of those who have come under the sway of God and of Christ; its members are wholly different, in a wholly different relation to God, from those who are without;[14] they stand in contrast and opposition to those who are lost.[15] The Church is the body of Christ, the fulness of Him that filleth all in all.[16] It is the sum total of those who belong to God, in whom Father, Son, and Spirit dwell.[17] Those who are lost are the world. The Word of God uses the term for those who go to their eternal death,[18] and also for those who, at the moment, are without God and are to be brought to Him.[19]

The opposition between the church and the world is important. It is a statistical thing; those who are not in the one camp are in the other. But it is more. The Lord wrought this difference by toil and travail. He bids us be of good cheer, for He has overcome the world.[20] There is an antagonism between the church and the world; the church must forswear and repudiate the things of the world. For the world is fleshly, hostile to God.[21] The world operates on the basis of selfishness and lust, hatred and malice, vengeance and treachery.[22] The members of the church are on the defensive against these marks of the world.[23]

> Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.[24]

But the opposition between the church and the world is not only defensive. The church is to conquer the world. The Christian Church has a static side; it is the body of Christ. But is has also a dynamic side; it is charged with the business of growth, of gaining its world. What is this dynamic? what are its means of influence? what is the church's task?

The most dramatic answer to this all-important question is in the words of the Savior to Pilate. He had been accused of claiming that He was a king. This He would not retract; but He did interpret it:[25]

> My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

These unique words speak of more than the fact that the church is invisible. They are the Savior's own specification for the means by which the Kingdom of God is built; His description of the manner in which He extends His sway over men. Governments employ the sword. Some religions have used force to convince or to rule. Christ's followers also would have the mind and the power to use force, if that were His way. But His kingdom is not built by those means. Those who are in the kingdom and the church have not been so gained; those who are to be won will not come that way. But it is the truth, the truth of Christ, which is the dynamic of the church. Christ says that it is the mark of the member of His kingdom to be swayed by His truth. It is His truth and Word, conversely, which makes men into members of His kingdom.

> If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.[26]

The climax of Satan's attempt to disrupt Christ's work was the lure of power, of physical force.[27] After the feeding of the five thousand they sought to make Christ a king; but He repudiated the plan.[28] Instead He identified the march of the Kingdom with the Gospel of the Kingdom,[29] and equipped the disciples whom He sent into the world with the commission to build the church by the means of teaching and baptizing.[30]

The Savior binds the Church to spiritual, non-physical means not just at the impulse of a divine whim. Nor does He regard them as mere convenient badges and symbols of the church's practice and presence. Rather are they inextricably bound up with the plan of God for man and with the nature of the Church. In bringing men into His Kingdom, the Savior is not aiming merely at improvement of conduct and outward conformity with helpful custom. But He is concerned with the total change of man. He begins with the premise that man is all wrong; He works to the end of making man all new.[31] He proceeds on the assumption that man can make no contribution to this process. It is in the realm of God's business, demands powers which are peculiar to God, and leaves human ability out of consideration.

> The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.[32]

It is only the Spirit of God Himself who is able to produce this whole change, one not merely from poorer to better conduct,

but from old to new. "No man can say that Jesus is the Lord but by the Holy Ghost." [33] "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God."[34] The truth of Christ and of the Gospel is the Spirit's own tool for the carrying out of this change.

> Of His own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.[35]
>
> ". . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.[36]

This truth is associated with the Sacrament of Baptism, which is thus likewise a means whereby the Spirit produces this complete change in winning men for the Church and the Kingdom.[37]

To the world old and new this Word-method of gaining men for the Kingdom of God has seemed silly.

> The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God . . hath not God made foolish the wisdom of this world? for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.[38]

So St. Paul summerizes the attitude of ignorance toward the Word-method of extending the church. But he also implies that the Savior's program of gaining and saving the church can operate in no other manner. The saving truth by which the Spirit makes men new is unique. It is not a description of conduct. It is not a discipline for meditating about God. It is not a school for prayer or worship. But it is a proclamation of an accomplished fact; it is the announcement that God is reconciled with man.[39] Conduct, worship, prayer - - they might fit into the confused view of the Church as tools for bringing men, already near, a little nearer if they wish. But the Gospel of Jesus Christ is the announcement of either-or. It says that men are all at one with God, or not at all. It says that we are delivered from the power of darkness and translated into the kingdom of His dear Son.[40] In this process of coming to God the old things of the world are not fading, or being gradually overcome, or slowly surmounted; but they are gone; all things are new, are of God, "who hath reconciled us to Himself by Jesus Christ."[41] Proclamations take words. The Gospel of the Kingdom has to be a story, the story of a plan of God for man, already carried out.

This story is the account of our being reconciled to God through the work of Christ Jesus. This reconciliation worked in this manner: men were lost from God because they rebelled against Him and could not turn to Him. But God sent His own dear Son into the world. He died for us. This means that He endured the punishment which God has for sin, the punishment of being forsaken of God, death; and He did it in our stead.[42] Hence all sins are forgiven to all who accept this reconciliation.[43] The Word of Truth, therefore, through which the Kingdom is built and through which men share in the Church is the preaching of the Cross, the Gospel of Christ. It is a power for salvation,[44] for it tells of forgiveness. It is a means of grace; for it brings forgiveness of sins in Jesus' name.[45] It is Jesus' own way of giving men all the values of oneness with Father, Son, and Holy Ghost.[46] Together with Baptism it conveys forgiveness of sins to men because of Jesus' redeeming work. The Sacrament of the Altar achieves the identical aim because it conveys the body and blood of the Savior to the communicant and holds before him all the values of the death of Jesus Christ;[47] it is the Savior's contract with the Christian that He is redeemed by the blood of Christ.[48]

The point at which the Holy Spirit takes hold of the member of the Church through the means of grace is called faith. In giving faith, the Spirit, by the Gospel, does what man cannot do,[49] and turns the individual from ignorance of Christ and rejection of His work to understanding of Christ and acceptance of His work. This acceptance means that the individual says: what Christ did, He did for me; my guilt is atoned for; I stand in a full, free, forgiven relation of oneness with God.[50] It is faith that sets apart the member of the church. "The kingdom of God cometh not with observation, neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." says the Savior emphasizing the inward and spiritual nature of the church.[51] It is a conviction, the trust that Christ is the Son of God and the Savior, which makes the church an eternal structure.[52]

The Word-method of doing the church's business is right and reasonable, finally, because it is the sure way of influencing conduct. Conduct of itself is no means by which man comes to God; he is either with God or without God, according as

he is God's own by faith in Christ Jesus.

> To as many as received Him. to them gave He power to become the sons of God, even to them that believe on His name.[53]

But men with God are changed. Their conduct too is changed.

> I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me.[54]

Along with the power to accept forgiveness of sins, the Holy Spirit through the means of grace gives the power to triumph over sin. "Who shall deliver me from the body of this death?" cries St. Paul pondering the remnants of sin and the flesh in his character - - "I thank God through Jesus Christ, our Lord."[55] In fact, we may go so far as to say that the Lord has sent His Son, and used His Word and brought us to faith and saved us forever, in order that we might live a new life, that we might do good, that we might love God and men; that was His purpose and design.[56] But again it is the means of grace through which these outward and spectacular objectives of man's membership in church and kingdom are achieved. The Scriptures, making us wise unto salvation through faith which is in Christ Jesus, furnish the man of God to perfection and good works.[57] The message of God's grace and the washing of regeneration are to be used to the end that they which believed in God might be careful to maintain good works.[58] On the foundation of teaching and Baptism by which we are one with Father, Son, and Spirit, are we to go on observing all things whatsoever the Savior has commanded us.[59]

The Church at Work

When we think of the church as the sum total of those who have come to faith in Christ Jesus through the Spirit, we can be content to think of an invisible company, throughout the world and in every age. But when we stress the dynamic of the church and remind ourselves of Christ's commission to it to win men and make disciples of them, we must reckon with a visible agency and society. One may argue whether the visible church includes also those who are counterfeiting faith and a place in the Kingdom of God, or in any place is composed only of God's own.[60] A search for the aims of the church does not find this problem material. In either case, the objectives of the church as it faces the world remain the same: to make disciples of men, to plead with them to be reconciled with God for Christ's sake, and to teach them to observe the things Christ has commanded and to maintain good works. In either case the means by which these objectives are to be achieved remain the same: the Gospel turning men to Christ and bringing them forgiveness of sins; the power of the Holy Spirit strengthening in men the life that is hid with Christ in God.[61]

The Scriptures employ a variety of phrases in defining the church about the business of attaining these objectives. One is the priesthood of the believer.[62] In the Old Testament worship a priest was the go-between of God and men. In the church of Christ every member is a priest; he has the right to pray directly to the Father because of his atonement in Christ.[63] In the church of Christ every member convinces himself personally, through the means of grace, of the forgiveness of sins; and through his knowledge of Christ and his readiness to confess Him he is also equipped to convey the Word to others. That activity is expressed in another phrase, the power of the keys. To His church on earth Christ has given the power to unlock the doors of heaven.[64] This implies the privilege of assuring the true believer in Jesus of the forgiveness of his sins, in effect of being the actual bearer of the forgiveness; and of assuring the unbeliever that his sin is not forgiven. In a wider sense the preaching of the Gospel has this double effect; it is a witness to the nations, believing or unbelieving.[65] But the power of the keys implies direct, personal statement also. That phase of the church's business is to be associated with the duty of Christian admonition. The Christian, impelled by the spirit of love and conditioned by proper Christian humility, is to feel a responsibility for the Christian welfare of his brother; he is to warn him, guide him, aid him in his spiritual life; but also to do what he can to preserve him from the contamination of evil.

> Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.[66]

To be able to admonish a brother Paul regarded one of the most precious abilities of the Christian,[67] and one which was to be exercised in brotherly fashion even toward him who was disobedient to the Word.[68] The goal of admonition is the saving of the soul.[69]

The church is to lead men to observe what Christ has commanded. "By this shall all men know that ye are my disciples, if ye have love one to another," says the Savior.[70]

> This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.[71]

The divine plan of redemption results in a change of conduct in him who is redeemed. Hence the Christian Church is taught to pray that God's will be done on earth, as it is in heaven. True, God's will is carried out in the world also outside of the agency of the church. The government carries out the will of God that evildoers be punished and those who do well be praised.[72] God's almighty power manages all things according to His plan and for the good of His own.[73] But the church operates in a different sphere, directing its efforts at the spiritual and the total life of man; and it operates with spiritual means, the means of grace. That implies that whatever the church, also visibly, is to achieve in improving the conduct of men and effecting the will of God on earth, it is to do through the means of grace, and in this way it is to make men one with God, charged with the power of the Spirit.[74]

All this must be said before we are ready to describe the church as a visible agency at work in the world. St. Paul called the Philippians "sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."[75] That is the system. The church achieves its immediate goal of saving men and the remoter goal of making men good, the large goal of saving the world and the small goal of saving the brother, through the Spirit and the Word. But what is the agency? The Scriptures speak of the church as the world-wide, all pervading company of Christians. That is not the agency; that is a number. But the Scriptures also speak of churches. Put them together, add the Christians who are not in churches, and you total the church. **A** church - we would say the congregation- is the unit agency that the Scriptures know. It is a group of people gathered about the Word and Sacraments.

For the effective managing of Word and Sacrament toward the group and the community the Christian priests transfer their prerogative to the minister in their midst, who is now a worker for them and a worker for God.[76] He should have the abilities necessary for the public management of Word and Sacrament.[77] He is not a higher order of Christendom; he has no license to neglect the gift of humility. He is a citizen, a father, a friend, as are all Christian men. But what he does as a minister, for the church or congregation, he does by using the means of grace, as a "workman that needeth not to be ashamed, rightly dividing the word of truth,"[78] "doing the work of an evangelist."[79] The power of the keys, the business of Christian admonition, the receiving and the providing of the Gospel, and above all the celebration of Holy Communion, all imply this unit agency, the Christian congregation, as the device whereby the church steps into the scene and meets the world. The Christian congregation provides opportunity and training for worship. Assembling together for worship,[80] admonishing in psalms and hymns and spiritual songs,[81] is a major purpose and privilege of the Christian congregation. The life of the congregation, a community of interests in Christian living, a community of use of the means of grace, becomes a powerful means for exercising and realizing the already existing unity of the church through Christian love and brotherhood, through the devoting of individual gifts to the common good.[82]

The Lutheran Church

So concludes the Scriptural pattern of the Church in the world. It is the Christian Church, the number of those who are one with God by faith in Christ Jesus; it is the number of Christian churches or congregations, agencies for Word and Sacraments to bring forgiveness of sins to men and develop in those who are saved the fruits of unity, worship, love, and service. But we are accustomed to think also of larger units. What is a district? Synod? a church denomination? What is the Lutheran Church?

If these larger units are to have anything to do with the Church at all, they must further its program. They do not replace the church or the congregation; they do not overshadow them. Hence our church, our Synod, is simply the cooperation of a number of Christian congregations for specific aims furthering the business of the Kingdom of God. Such cooperation is natural. It widens the opportunities for the exercise of Christian love and the fellowship of the faith. It supports the individual congregation in its purposes, namely the study and safeguarding of the Christian Gospel and the administration of the Sacraments; the training of the Christian ministry; the establishing of new congregations; the promotion of the Gospel through the printed Word.[83] In effect, each congregation through this cooperation is enabled to extend its influence over more territory, or to equip itself more ably for its business. How many combined aims and purposes are to be undertaken is manifestly a matter of expediency. The Synod as a whole has excluded undertakings of Christian charity from its objectives; many a Synodical district has in-

cluded them; many a federation of local congregations has added those or other objectives of more immediate concern to it. Surely no objection can be made to their exclusion if thereby no Christian goal is ruled out of the work of the church itself; nor to the inclusion if thereby a genuine opportunity is given for the congregation to direct Christians to exert talents and abilities, supplied by the Spirit, for the business of the kingdom of God.

What is the Lutheran Church? Is it a mere idea? Is it even a fiction? It is not a fiction; but manifestly it is an idea. It is supposedly the sum total of Christians who subscribe to that view of the Christian faith which was restored by the Lutheran reformation and defined in the Lutheran confessions. A vaguer definition might be: the churches of a Lutheran tradition. A Lutheran Church gathered on the basis of the latter definition has its place in the faulty view of the Christian Church described above; it will function by means of human prestige. But if "the Lutheran Church" is the designation for a group of congregations defining their Gospel precisely and operating with them as their tools, it is a title of value. If it outlines an area in which Christian fellowship should be especially fruitful because the pressure of pure Gospel power is unusually strong, then it is a worthy idea and a stimulating goal. We are occupied at the present time in defining that area; we call it the effort toward Lutheran union. Such an effort must have nothing in common with the creation of physical or secular prestige. But such an effort must likewise remain unhampered by suspicion, pride, or aloofness; it must recognize the Spirit at work through the means of grace. Ever widening circles of congregations aware of their unity of purpose and their unity of means, defined by Word and Confession, can mean only good for the business of the Church.

The fact remains, however, that whatever good is accomplished by the wider, extra-scriptural associations of the church, the central business of the church is achieved through the Christian as an individual, and the Christian associated with others in a congregation. As we ponder the conflict of Church and world, we shall be thinking of our sister congregations. They are the battle-line. On their sureness of purpose, their completeness of equipment, their adroitness of attack, their steadfastness under fire, depends the victory over the world of the church, under God. As Lutheran congregations, they have an unusual heritage of teaching and method, to be summarized in detail below. But first we face the question whether their use is subject to change because the world is changing. If the work of the church, and the means for the work, are so sharply defined, why should we be concerned about change in the world? This is the subject of the next study.

Summary of Chapter I.

Changes in life and society are speeded by the War. Churches have responded to these changes in various ways. A faulty response arises where the church has a relative view of man's relation toward God, and assumes that it is to move men nearer to God by human means. The Christian view of the church sees man by nature totally lost, but by the redemption in Christ Jesus totally saved. The church is the company of the saved, and is built and extended through Gospel and Sacrament, the means by which the Spirit conveys forgiveness of sins. The church has been given the commission to bring men into its company through these means, and to build up the life and conduct of those who are its members through the same means. It carries out its commission through visible groups of Christians, or churches, exercising the priesthood of Christians, the power of the keys, and the right of Christian admonition. Through these means the visible churches achieve also the fruits of unity and love, obedience and purity. Larger associations of Christian congregations are of service in furthering the aims of the individual churches. By "Lutheran Church" we mean congregations putting Gospel and Sacraments in their midst to the test of Scripture and Lutheran Confessions.

Chapter II.

THE WORLD AND ITS CHANGE

Whatever changes we discern in the world can make no difference in the church itself. It ever remains the company of those who are saved by faith in Christ Jesus. World changes can make no difference in the business of the church. That business ever remains the discipling of men, and the guiding of these disciples along the way of Christian living, the way of love to God and man. World changes can make no difference in the means which the church employs in its task. Gospel and Sacrament ever remain the one tool changing man from a condition totally without God to a condition totally at one with God. They remain the one device by which the members of the church are edified in the faith and equipped for good works.

What is left? How can world change make any difference to the church at all? Shall the church not face the world as it has always done?

The Problem of Change

One problem is left. The means of grace do not work absolutely, mechanically. The Word of the Gospel works like a word - - it must be heard. Men must stop and listen, read, remember, if it is to achieve a purpose. This hearing is, furthermore, not merely on the level of simple sensation. The mere bombarding of nerve end-organs by sound or light issuing from the lips of the Gospel messenger or from the printed page is not the producing of faith. For that matter, it is not even the producing of thought. Those sense impressions must be welcomed, so to speak, by thoughts already in the storehouse of the mind; there must be an interest and a desire for their truths. There must be time to seize upon these truths, to digest and organize and arrange them so that they can be retained by that mysterious instrument of reason, intelligence, memory. Competing ideas, opposing desires and interests, must be cleared away so that the mind is left with one great fact and one great desire - - the fact of the Gospel and the desire to get it.[1] All of this is still not faith. This is a human process. But in it lies the chief problem for the church in the world. That man hates God is beyond the church's power to solve; that is God's problem. But that man can listen to the Gospel, that he is to be brought to listen, that is the church's field of action and the church's responsibility. The church finds that men respond in various ways. In any given age there are various responses; from age to age and place to place, and from time to time in a given individual, the pattern of man's response to the Gospel varies.

Scripture attests to this process and its problem. In the parable of the Sower the Savior outlines the experiences of the Word in the human heart, varying with the interests, the preoccupations, the self-righteousness, the need, and the will to listen, of the hearer.[2] The invitation in the parable of the Supper is likewise frustrated by human preoccupations, significant in that they are not sinful or criminal, but simply overpowering.[3] St. Paul distinguished between the reactions of Jew and Greek to the Gospel,[4] spoke like a Pharisee to the Jews[5] and like a rhetorican to the Athenians,[6] sought souls among his fellow-workmen in the arcades of the tent-makers or among the judges and guards of his imprisonments, preached in synagogues and private halls and homes and market-places and shipboard, and developed that utterly elastic method of evangelism, "I am made all things to all men, that I might by all means save some."[7]

Merely a superficial glance at the world since the first World War and even before indicates a seemingly slackening response to the Gospel. We see a rising tide of secularism, of preoccupation with outward and physical interests, a reducing of religious ingredients in average living. We feel that the expansion of our cities, the automobile and the moving picture, the complete mechanizing of industry, the increase of women in labor and the professions, and the rise of a godless higher education, have had something to do with reducing the religious standards of communities, with loosening the ties of the family, with turning people away from the Bread of Life. The ten years of economic difficulties beginning in 1929 set out to be a laboratory for the Gospel; churches awaited a wholesale repentance and turning to God, a slackening of the pace of secular life and a return to the church. It did not come.

The second World War is increasing the perplexity of the churches. It is estimated that one out of three men and women will be directly seized by the war effort, in armed services or industry. They are torn out of home communities, made to forsake normal family and social life, and cast adrift also with regard to their church. Optimism must verge on stupor to believe that two hundred thousand communicants of our own Synod boiling into the confusion of the war years will placidly settle back into the same grooves afterward. Meantime congregations are either undermanned for the huge demands of inflating communities, or bereft of manpower, support, and initiative if out of the current of war industry. Church buildings can be constructed only with the greatest of difficulty during the war years; and many another church enterprise by common consent is postponed "for the duration." Conditions outside of our country we are even more afraid to study. Political pressure in Germany, Russia, Japan, and parts of South America seems to signal curtailment if not the doom of organized mission effort. On the fortunes of war depends the question whether the white man, and therefore also his missionary enterprise, will lose face in the Orient. How much of this gloom is called for? What does the church expect to do about it?

The problem is best approached if we keep in mind that surface conditions are symptoms merely of underlying changes, changes in the people themselves. World changes are not to be catalogued simply as changes in forms of government, domination of nations, rise or fall of standards of living; it is the people who change and are changed. This approach is important, because it affords clues to the variations in man's response to the

Gospel. As nations and civilizations change, the churches must, of course, review and revise their methods of **distributing** the Gospel; they must keep busy in bringing it to as many people as possible. But the problem is vastly more intensive. The churches must **distribute the Gospel in such a way that it gains a response from those who hear it.** Hence the analysis of man is so important. What is he thinking? how does he learn? how is he changing? how can we expect to reach him? For a long time we have been telling one another that the days are over when we have fulfilled our responsibility by simply ringing church bells and mounting pulpits. Very well; but why is that true? and what are we going to do instead?

Types of Response to the Gospel

To ponder the great characteristics of men in a given age and civilization and chart their habits of thought and judgement is the business of the philosophy of history. It has attacked the problem of modern man also. In 1918 and 1922 Oswald Spengler published a grandiose review of world history in which he attempted to plot a regular sequence of change taking place in every people. He felt that our culture had reached the end of the great cycle of change; that it was in its declining phase; that it was marked by existence without inner form, by luxury and nerve excitement and sport; by the domination of money and economic power controlling politics. The outcome, he predicted, would be crude brute political force victorious over money power, in turn succumbing before the reversal to the primitive, uncivilized beginning of the cycle from the bottom again.[8] His pessimism as well as his method has been reflected by other social thinkers. Pitirim Sorokin thus holds out hope for our civilization only if it turns from a mode of life dominated by lower feeling and impulse to one which discerns higher values and is prompted by more exalted drives.[9]

Such studies are not interested in man's response to the Gospel. But they do suggest a mode of procedure. They indicate that men in their basic attitudes and outlooks do differ from age to age, and that they are sharply conditioned by their world. They construct rather sweeping analyses and disregard the fact that one individual at one time or in a lifetime may be representative of mingled patterns. But it should be possible to catalogue the chief types of human response to the Word of God in keeping with the other departments of human thought and feeling. Four such types of response are suggested, illustrated by sample periods of history, and appraised as factors in the experience of the church at present. On the basis of such a review patterns of attack by the Church on the world of the future can be ventured.

The **intellectualist**[10] wants to understand. To judgment, experience, the response of his senses, he trusts also for his response to religion. He is normally the product of a leisure culture, one that has afforded time for study and reflection, one that succeeds generations of learning and investigation. He finds that the mind can be employed to develop control of natural forces, and he concludes that intelligence is the source of happiness. He is impatient with the Gospel, partly because it is supernatural and beyond the possibility of logical or experimental proof, but especially because it criticizes the competence of the human mind in the essentials of living. Hence he is at the outset turned against the Gospel.

The **religionist** is the man who is interested in doing good, acknowledging God and perhaps even worshiping Him, in order to carry out an obligation, to satisfy a demand, to equal a standard. Conformity is his watchword and piety his code. He flourishes especially where religion has become an institution, has developed customs and cults, has impressed its community with the rightness of its codes of conduct. For him the institution, the worship, the good work, is the religion, rather than oneness with God; for him the letter stifles the spirit. The root of his problem is that he does not at all understand what it means to hear the Word; he is concerned not with the Word, and the touch with God and life which it gives, but with the hearing. He is not seeking to be changed. Hence religion is frequently a device to keep him as he is.

The **emotionalist** is aware of a nagging deficit in life. He does not strive to reason out his problem; he does not experience mental satisfaction simply in attaining a standard or conforming to a ritual. His sense of religion may be vague, leaving him to experiment with superstition and soothsaying. His awareness of pain and insecurity may lead him to gloom, foreboding, fear; he may conjure up his own picture of God and devise his own life of prayer. If he is nervously uncontrolled, he will be called a hysteric; if he is lofty and serene in his meditation, he will be called a mystic; if he despises the life of men and of affairs to seek satisfaction, he will be called an ascetic. The emotionalist is the product of a civilization in decay, damming up the accumulated fears and prejudices of generations. He will himself often be physically worn by strains of living, clash of misfortune, frustration and defeat. He may be found among the cul-

tured, seeking expression for his moods in art and music. But he may also emerge from the uneducated and uncultured masses, finding release in religion and superstition.

The **animalist** is so close to us that we have not studied him enough. He is chiefly interested in keeping alive. For his more spectacular varieties we have names - - glutton, drunkard, Epicurean, belly-worshipper. But usually he is a simpler being. He is at the level of society demanding that he spend his best energies simply earning a living for himself and his dependents. Living means food, clothing, shelter; hence his interests tend to simmer down to them. His pleasures gradually become confined to the business of living - - eating and drinking, seeing and smelling and hearing, sex, temper. He says and does what many others do, because he lives with many others and it is easiest to follow their way; he conforms because he has little capacity to reason about conduct. He is a typical product of the great city. He may recognize that crime, social change, are uncomfortable; but he has no resources for understanding them or overcoming them. His home is a place to eat and sleep. But it causes troubles as great as those which it relieves; it may arouse little sense of loyalty.

The intellectualist turns away from the Gospel because he presumes that it will violate his honesty of intellect. The religionist will listen to the Gospel, provided he has done so before, can afford it, and others do; but he is set against the religion of either-or and may hear without understanding. The emotionalist may be glad to listen to the Gospel, but his interest may wane if other outlets draw off his emotional regard or if he finds no immediate response to the quest of his soul. The animalist has little interest in anything intangible. He is isolated from the world of the spiritual by fatigue, apathy, ignorance, and the fashions of the masses with whom he lives.

The Old Testament gives us the pattern of the emotionalist for whom the Word of God proves potent, the worshiper thirsting for God.[11] But it also presents the picture of the great bane of the Kingdom of God throughout the years, the religionist inside the church. The prophets scourge the work-righteousness, the satisfaction in observances, of Israel.[12] Through Ezekiel God paints the perfect portrait of religionist listening to the Word:

> The children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.[13]

The same burden is raised by the Savior against ears that hear not.[14] Particularly the Pharisee came under His scrutiny and denunciation.[15] In the woman of Sychar He found a Samaritan counterpart, and punctured her complacence by reaching into her seamy past.[16] But the Savior was hugely conscious of man on the lowest level, too; of the sheep without a shepherd, the weary and the heavy-laden. On him he made a double onsought: He spoke with authority, vigor, and finality[17] of repentance, the ransom, and the Kingdom of God;[18] and He ministered to every need, just as He found it, with humbleness, helpfulness, and love.[19] With the Sadducee intellectualist of His time He disputed stoutly; no particular victory is chronicled.[20] The method of the Apostles toward the Jewish world followed the same pattern: a clear call to repentance; a clean definition of the true religion as the opposite of the religionist's; an authoritative and winsome setting forth of the Gospel of redemption;[21] a reinforcement through special gifts of the Spirit; and a carefully guarded, richly exercized demonstration of Christian love.[22]

The experience of the Apostles in the Graeco-Roman world presents a complete cross-section of the types of response to the Gospel. The intellectualist was represented in the Greek culture of the time, conscious of a noble intellectual heritage. St. Paul approached it with finesse, but the frontal attack bore little fruit.[23] Jewish religionism stiffened its resistance to the Gospel to such a degree that it pursued the apostles into Europe. Between the lines of the Epistles are hints of a strong emotionalist ingredient in the world of time, notable in its cities, the mystery religions. These were efforts to gather societies of people impelled by the desire to experience inner peace with God, seeking it in ceremonies of initiation and purification. The Christian mysteries of which St. Paul spoke,[24] the full atonement with God in Christ Jesus, must have met their longings powerfully. With the working classes the apostles made immediate contact. St. Paul purposely retained his position as an artisan, mingled with fellow

craftsmen and slaves. All the apostles emphasized the place of the Christian personality in the simplest and humblest of human relationships, repudiated any class distinction,[25] and sought to make the impact of the Gospel felt on every level.[26] The early church faced every conceivable type of response to the Gospel, and devised a most flexible and comprehensive attack. This was the secret, under God, of its success.

Three centuries later, in the age of Augustine, we find a greyer picture. The Roman empire was decaying; throngs of barbarians from the East waited to swoop in upon Europe. Government had become topheavy; endless war made taxes an intolerable burden; vast areas of the populace were undernourished and discouraged. The church, on the other hand, had in many places become a powerful property-holding institution with elaborate officialdom, ceremonial, and art. If the Gospel **per se** were the criterion of success of the church in any age, we would expect that age to be alight with victory. Augustine for scores of years launched splendid defenses of the doctrine of salvation by grace into the Roman world, and was widely acclaimed as the grandest teacher of the church. But in Augustine's own diocese in Africa morals were so corrupt that the heretical barbarian conquerors had to reform the populace. Augustine himself felt the emotionalist strain of life so keenly that with many others he took refuge in celibacy and monasticism for inner peace. The church had lost the knack of making contact for the Gospel with animalist man, and neglected to use the proper means for thwarting formalism and asceticism within its own walls.[27]

The age of the Reformation gives a new pattern. Northern Europe at this time presents a unique picture. The Middle Ages had run their course; education had dried up at the source; religion was a vast commercial and political business; trade routes had shifted and poverty threatened; it was the twilight hour. A strongly emotionalist character pervaded the North German lands; people played with the occult, sensed demons, feared witches, looked with foreboding for the quick end of the world, yearned for an inner peace with God.[28] There was still enough leisure, particularly in the cities, to devote to these reflections. A tiny number of German thinkers asked Germany to thrill to the glories of ancient culture or to the vision of a united empire; their call could not satisfy. Martin Luther was a true child of his time, prostrated by a sense of his own guilt and remoteness from God. But he found something that others had long forgotten. In the doctrine of justification by grace, for Christ's sake, through faith, there was the answer to the cravings of searching hearts. Those hearts were already set for the message. The simple proclamation of the Gospel by pulpit or press was therefore hugely effective. Enthusiastically men hung on his every word; he was in one stroke wrecking the fraudulent religionist structure of the medieval church, and supplying in the Gospel the peace with God, the righteousness that avails in God's sight. Hence Luther aimed, in his reorganization of the church, at the safeguarding of congregational preaching. The Reformation met with the most genuine and earnest response among the more educated and the better privileged classes.[29]

The pattern of response in the age of the Reformation had it variations, however. Melanchthon, Luther's coworker, exalted the human mind in its natural abilities and reduced some of the warm inner values of Luther's Gospel particularly in education.[30] The animalist classes on the subsistence level of the cities and peasantry assumed that the Reformation was social and political, guaranteeing bigger wages and more food. Luther realized fully that many would listen to the Word rather out of habit, conditioned by the fashions of the times. He accordingly enlisted authority in the maintaining of churchgoing and Christian instruction.[31] He retained most of the old mass forms because the great majority, even though un-Christian, would out of habit continue to come thereby, and would perhaps be moved by the Word.[32] In the course of time obedience to the Third Commandment, and a respect for the clergy which was a German folkway of importance, served as added motives for hearing the Word. Much of this was, of course, religionist. It is noteworthy that changes in religious profession of these masses, to Calvinism or Catholicism, caused them little distress in the ensuing years, and were carried out as their princes decreed.

As mercantile and industrial development began to remake Europe, the old proclamation of the Gospel, conditioned to the response of the emotionalist turn of the age, began to lose in effect. A new intellectualist Germany became blatantly unbelieving. The Anglican, completely religionist, establishment found the toiling masses sinking out of its influence. The Wesleyan revival in England succeeded so tremendously because it met the poor with genuine interest and opened unexpected outlets of emotional experience. The hard American frontier enthusiastically welcomed it as an emotionalist device. It is interesting to note that the Catholic Church in every land, beginning with the Counter-reformation, even without the pure Gospel

has succeeded in gaining the ear of every level of society, because its worship, educational program, and parish technique meets every type of response.

Our own church set out a hundred years ago to repeat the doctrinal patterns of Luther's time; it succeeded in repeating also the human ones. The church grew largely by immigration. Church communities were made up of people in the habit of going to church and of finding in their church their one educational and social, as well as religious interests. Language differences insulated these communities, even in the largest cities. The effort was made to recreate the same emotional pattern in the hearers which animated Luther, namely the personal and conscious sorrow for sin and the sense of loss from God, to be succeeded by the joy of Gospel forgiveness. Some of the early communities of the church were strongly emotionalist in their motive.[33] The church employed the technique of simple proclamation, in keeping with this setting. "Let the Word have free course," was the great missionary prayer; as long as nothing stopped the delivery of sermons and the conducting of classes, all that could be expected happened. The chief skill for the ministry to which attention was given for a century in our training of pastors was the constructing and delivery of sermons.

I cling to what my Saviour taught,
And trust it, whether felt or not,[34]

so the church sang since 1742; but actually its method of approach to the world in the proclamation of the Gospel was the one devised for people who already had the emotionalist "mental set" for the reception of the Gospel relieving the tensions of the heart.

Response Today and Tomorrow

Trends in American Protestantism may serve to chart the course of response to the Gospel in our own land today; they will contribute to a forecast of the future. In 1926 American churches were spending about one per cent of the national income. The per capita cost of operating a church was $18.44, more than double the figure of ten years before; but church attendance itself had declined. 11.3% of the property of the churches was debt, an increase 40% proportionately over a 20 year period. 80% of the expenditures of the churches was for self-support, 20% for mission and benevolence. An increasing number of membership losses was due to simple erasure of names from the rolls rather than by transfer. Among Protestants the conviction was growing that the church should not undertake functions that can equally well be performed by public or non-sectarian agencies; this judgment prevailed by 1933.[35] Behind these data lies a struggle--the struggle of American Protestantism to maintain itself. It is a struggle induced by a rising tide of intellectualism among the higher classes; of animalism - - we are moving into the depression - - among the lower classes, and of religionism among those who were supporting the church. A manifest test of church membership was the willingness to give more money; the church was aiming at those who had money to give. These were the years in which the system was developed of winning the children first. Parents were still somewhat willing to send their children to Sunday School - - one of the last of the religious folkways to maintain itself. But it is noteworthy that in the years 1926-1936 the church schools of the nation declined 14.5%. The proportion of church members to population 1905-1931 declined 2.1%; 1931-1941, 2.5%; 1930-1940, a decline of 27 members per 1,000 of population.[36] Our case is not much better. Despite emergence from a foreign language predominance, despite heroic efforts to arouse ourselves to a spirit of evangelism and stewardship, despite the powerful stimulus of the surplusage of candidates, we have done little more than to balance deaths and other losses by child and adult confirmations. We too have had all we could do to keep the institution of the church at its existing level.[37]

The changes in people going on behind these symptoms in the church are quite evident. We have witnessed world-wide dislocations in standards of living, world-wide unemployment. The reasons are not our problem; the results are. Things have happened to people. They have had to think more about staying alive; the animalist pattern of living has been thrust upon them. A sampling in 1935 showed that this was exactly what was happening during the depression in America.[38] People did not turn back to God. They were interested in finding something to eat, curious how long they would find it.

Still more significant is the fact that the world is stabilizing and perpetuating this situation. This is not said in criticism of governments; the process was irresistible. The world, our country last of all, has accepted the principle that the entire population is responsible for the living of all. Governments have taken over the management of natural resources, safeguarding of public health, planning of income and education, regulation of prices and production in farm and factory - - in short, they have instituted a planned economy.[39] Enterprises once the function of Christian charity, such as child welfare, hospitalization, and the care of the aged, are gradually being absorbed by this process. Taxation is the method. Nations introduced

this program out of different motives; Germany, to frustrate democratic and popular endeavors; England, to develop the national wealth; Australia and New Zealand from socialistic premises;[40] Russia, as an experiment in social theory and a sharp break with the past. Our own New Deal was a realistic effort to cope with the depression; and the nation, its voting majorities heavily composed of masses along the subsistence line, declares its willingness to continue. A total war must insist on an even more thorough-going government-controlled economy; it is the one way of putting everybody in the same boat. Planned economy and government control, however, emphasize and perpetuate material living as a major goal of life; they reduce the capacities of individual initiative and judgment.

If we join to the result of this survey of our society the superficial observations made above concerning our people in a war world, torn up by the roots, withdrawn for considerable time from the old grooves of religion and idealism, tempted to withdraw from all old social and spiritual habits, then we are confronted by a rather definite type of conditioning for the Gospel. The ministry, men of education and ideals, may find it hard to envision it; people of leisure, with some interests outside of business or labor and some contact with culture, may hardly be able to imagine it. Margaret Mead writes of the "lowered level of expectation" of current America, of its readiness to shift the intiative to others; of the weakening of intellectual fibre and the impatience with hard thinking.[41] A mouse on a screen, a dummy on a ventriloquist's knee, the thump and whine of jazz, signal the culture of the masses. The fabulous motor age of America got it little past the thrill of speed. Its high index of literacy and huge investment in educational plant does little more than help people read advertisements capitalizing on the fears of growing old, or homely, or conspicuous, or odorous. The Century of Progress Exposition aimed to lift men's eyes to the grandeur of human achievement and competence; its most stupendous structures were two towers named Amos and Andy.[42] Dr. L. J. Sieck tells this story, a parable of our time: A diplomat friend, returning from a foreign mission, was flying in a passenger plane over Palestine. In front of him sat an American girl, reading. Beneath was historic ground. He could contain himself no longer, and shook the girl by the shoulder. "Look down, look down," he cried, "we are crossing Jerusalem!" The girl raised languid eyes from a **True Story** magazine for a moment, and went on reading.

Can we discern the future? About America opinions are divided. Some foresee huge wealth, improved production, workshops for the world, total conquest of the air, comfort for the masses. It is true, America has the natural resources and the mechanical ingenuity to create wealth. Others predict reduced standards of comfort at least for many years to come. American abandonment of isolationism means fighting a world-wide war and providing a world-wide reconstruction; Europe, and much of Asia, must begin from scratch when the war is over. No matter how soon and how completely peace comes, the cost of maintaining it through a large army and navy will remain formidable for many years to come. The national debt before war was declared, the appropriations for only the first year of the war, imply that the American citizen has already invested heavily in the future of his nation. The Christian does not fret at this. But he must understand what it is going to do to his fellow-citizen. There is a world ahead in which the emphasis will be on work and not on money; the emphasis on production and not on property. There seems to be no reason to assume that the government planning of economy in the interest of the greatest number will relax. Current government policies may succeed in preventing inflation and mass pauperization; and Christians pray that the War may cease before a general destruction of essentials for living ensues. But even so more people may be expected to live in the future with less income, with less surplus for the leisure items of living, with less for religion. The trend is toward vocation rather than culture. In a mounting degree will men find it difficult to think in terms of the abstract and spiritual.

In Russia, Mexico, Germany, and isolated communities throughout the world, organized labor has developed as a social and intellectual force. With us it is already powerful economically and politically. It is possible that also here it may become one of the chief social factors in the life of the masses. This is apt to be the case particularly if the automobile should lag in resuming its place in American life; it tended to separate people and make them find their leisure in unorganized groups. If occupations assume greater roles in life, and if labor leadership in our country begins to employ the social and educational techniques characterizing Communism, another area of American life will be occupied by a force other than the church, and an intellectualist mold of thought will compete with the Gospel among the masses.

Likewise it is difficult to presume the extent of emotionalist response to religion in the future. It the war should be prolong-

ed, we may expect a rising tide of interest in the occult. The hysteria religions, already the most thriving in depression years, will flourish as more people approach the subsistence level. Europe and Asia particularly will be the victim of emotionalist movements, as their throngs weaken physically and as the strong political leadership of the present yields to change.

We may be quite sure that religionist response to the Gospel will wane. A further crumbling of home and family, and the war and post-war dislocations, will serve almost completely to shake off mere formal adherence to worship. The satisfaction which came with outstanding support of churchly enterprises will decline as the resources for giving decline. The church will learn to admit to itself that it lives in an un-Christian world.[43] The "good old days" when people went to church as a matter of course will take a long farewell. How good they were is questionable. But the church will not be able to count on mechanical habits to achieve the goals of the Gospel.

One hesitates to make any forecasts about Europe and Asia. The great masses there have always been bitterly poor; their lot will not improve. There too there will be succumbing of the religionist adherence to the old established religions.[44] Europe will have to look to America for rehabilitation. That should offer a linkage of opportunity for the church. Russia appears beyond the possibility of organized missionary effort in the traditional sense. Likewise Asia seems a dilemma for traditional missionary enterprise; if the white man loses the war, his missions lose face; if he wins, they come at the point of a gun. South America is not uniform as a problem, and is an enigma at the moment. The church as an institution seems for the time being to have easiest sailing in the English-speaking world; beyond that, we are confronted with the possibility of starting everywhere from scratch, with new methods and new efforts.

The Lutheran Church has been habituated to a Gospel response which is different, in the main, from that which we may expect in our land and our future. This is nothing new in the history of Christiandom, and it is no cause for gloom. The church should take inventory of itself, its emphasis, its techniques, and be ready to readjust them where necessary. The Lord has given us the message. It is eternal; it is the power of God. No pains should be too great to devise that method best adapted to bring the message to our world.

Summary of Chapter II.

The church and its message are ever unchanging. World change makes a difference to the church only in one respect: man's response to the Gospel. Scripture and history reveal varied types of response, conditioned by man's culture, heritage, and environment, resulting in varied attitudes toward the hearing of the Gospel. The intellectualist is suspicious of its super-rational character. The religionist views religion as the performing of observances, not the being moved by a message. The emotionalist seeks peace for inner tensions, and may or may not be set to hear the Gospel. The animalist, the man at the lowest level of subsistence, is interested only in living and responds with difficulty. The Lutheran Church is adapted by history and technique to reach the emotionalist. Our world today, and probably tomorrow, is in view of economic, political and social change predominatly animalist. The church should face the need for adjusting its method of Gospel distribution to the nature of the response it will meet.

Chapter III.

THE BALANCE SHEET OF THE LUTHERAN CHURCH

When we speak of readjusting the methods of the Lutheran Church so that a new world may respond to its Gospel in fuller measure, we do not imply that the Church itself must radically change. It would be idle arm-chair theorizing to construct blueprints of church effort leaving existing people, organization, tradition out of account. The Lutheran Church, moreover, already has powerful assets in doctrine, attitude, and mechanics of church work, wholly suitable for the task before it. Any inventory of assets and liabilities of the church for the task confronting it will, accordingly, be far from mere faultfinding.

The specifications of this chapter refer to that branch of Lutheranism known as the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

The Assets

If the church should face the world, it must do the church's business with the church's means. The Lutheran Church is fortunate in being equipped with an emphasis upon the means of grace.

> The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments.[1]

The Confessions of the Church emphasiz-

ed the purity of the means of grace both by accurate definition and by frank repudiation of error. Our church does not seem to be slackening in this attitude. There has been some disagreement in our midst concerning the policies relative to Lutheran Union; but there has been no disagreement on the point that the Church must be clear on Gospel and Sacraments, must understand them properly, must teach and use them on the basis of the Word of God alone. A simple device, under God, for preserving doctrinal emphasis as well as doctrinal clarity in our midst has been catechetical instruction. This doctrinal preparation for church membership has meant a continual refreshing for every pastor in the essentials of Scripture. It is true that the presentation of doctrinal materials to clergy and laity in books and periodicals in our midst is simpler than a century ago. This is not in itself a signal of relaxing concern for doctrine. There is more participation particularly by the youth of the church in the study of the Bible and discussion of religious problems on the basis of the Bible than ever before in the history of our church.

This emphasis on doctrine is coupled with the emphasis on teaching. The Lutheran Church is the result of a teaching movement. The pulpit and the entire service was given the teaching emphasis. Training for the young, at first under the auspices of the family[2] and then under church-operated schools, was exalted and implemented. These emphasis continue in our midst. The Christian day school is serving fewer children now than formerly, but there may be valid reasons for the decline. Almost throughout, the church, influenced by its leaders and those who have experienced its excellencies, accepts it as an ideal and a goal. Despite unfamiliarity with its traditions and techniques the church has made good efforts in developing useful Sunday Schools and in improving the standards of teaching. Ingrained aloofness toward the community has not prevented our church from seizing upon released time opportunities in the public schools. Interesting results are on record with vacation and other free time schools.

Another asset already at work is the sense of obligation for missions. Hard things have been said about early Lutheranism in this regard; the fact is that the Lutheran Church has always had a regard for those without the Gospel.[3] The Bavarian units of our church a century ago came frankly on a project of missions, one planned in a most enlightened and complete way. Perry County settlements showed immediate interest in their unchurched neighbors. Wyneken was the instrument of God to arouse the church to its full sense of responsibility toward those outside the church. The huge tide of German immigration for many years turned the energies of the church into reclamation and conservation rather than pure evangelism.[4] That was not a disaster and the church carried out a great work. The one drawback in the process was the retarding of the employment of English. The working of a higher hand is discernible in the double process in our church at work since the beginning of the century, of undertaking work in the cities, and of speaking the language of the community. Important has been the abundant supply of candidates for the ministry during the past fifteen years, once thought a drag on the ministerial market, but actually a powerful stimulus for the attacking of new mission projects and the keeping alive of the church's missionary consciousness. The church has moved to the attack on the community as a whole also in South America. Years of experience in foreign mission fields have equipped the church with an understanding of problems and techniques, with the realization that the world is our field, and with the aim to create indigenous churches. Considerable efforts have been made to enlist lay participation in personal evangelism. There has been a dawning realization, stimulated by the swift decay of older sections of our large cities, of obligations toward the underprivileged classes and toward foreign-language groups in the land. Really noteworthy has been the pioneer service of the American Lutheran Publicity Bureau, and in recent years the energy of the Synodical department of missionary and stewardship education, both in developing attitudes of evangelism as well as furnishing acceptable materials.

The church has retained a loyalty to worship and the service. The indices of church attendance have been sinking in our denomination as well as others; the average member attends rather less than two services a month. But in the eyes of the community the majority of our congregations appear to be going concerns. There is a most remarkable increase in the quality and taste of our church buildings. There have been rising standards in church music, study of liturgical form, emphasis on the aesthetics of the service. Remarkable activity has been developed in the use of radio. The respect and affection of the church for the ministry has probably not fallen below the past, and is fully equivalent to that in other denominations. There may be instances in which the effectiveness of the ministry is curtailed by underpayment; but probably in the majority of cases the church is sharing the standard of living with which it is it-

self acquainted with its ministers, and is providing a security somewhat beyond the standards of other professions in these years. The majority of our ministers, in turn, are demonstrating a touch with their members somewhat in advance of American Protestantism, some concern for the individual, and some resourcefulness in undertaking an aggressive program toward the community. These reflections are not the result of objective measurements; much anecdotal evidence will be found in support or contradiction. But it is generally admissible that our church is not, despite its many shortcomings, moribund. It is alive and ready for great things.

Our church has developed organizations. As a whole, its youth work is most significant in this regard, in meeting the problems and directing the interests of its group. Men's work does not reveal a uniform pattern throughout the church; local conditions, the amount of leisure and the type of the community, and particularly the quality of lay leadership, vary widely from community to community. These variations doubtless condition also the business and spiritual administration of the church by the laity. Women's work has been largely of the Martha pattern. There have been efforts and successes to direct combined activities of women into larger efforts and to build into their program due intellectual and spiritual ingredients.

The greatest asset of the church for the years of world struggle ahead remains to be named. It is the actual doctrine - - not merely the readiness to accept doctrine and to teach it, but the doctrine itself. True, in this study we are concerned with methods of achieving a response to our doctrine in the world. But the truer the Gospel, the more fruitful the effort. Much of American Protestantism tried to eliminate doctrine from its method altogether; large sections of the remainder speculated about dispensationalism. The Lutheran Church has kept doctrine in the center of its program, and that the doctrine of the Christian religion. It does not expect to find its efforts curtailed or impeded on this account. It is not mere stubbornness or pugnacity that commits it to the preaching of the Cross. For one thing, to belie doctrine is no longer the secret of pulpit popularity, if it ever was. It has been too hard to make an audience rapidly growing impatient with abstract and vague thinking satisfied with culture, politics, or ancient eloquence. Besides, doctrines are becoming popular again. Reinhold Niehbuhr signals a trend by speaking bluntly about sin. Edwin Lewis writes of the "Rising Tide of Faith," sketching the gradual return from rationalism to tolerance of the traditional Gospel:

> Christianity, so far from being required to come to terms with every changing fashion of thought elsewhere, is something to be accepted, experienced, understood, and proclaimed in its own impregnable wholeness.[5]

But more important: the Christian doctrine is the one thing that changes men. We have said that the Lutheran Church has the attitude toward doctrine that is ready to use it; more important and thankworthy it is that the doctrine it will use is the way of life in Christ Jesus.

The historic interpretation of the Christian religion which we call Lutheranism is defined in the Lutheran Confessions. It is not difficult to quote or to construct a system of theology from their statements. More important for our purpose it is to know that these paper emphases are actually in use. There appears to be no breach in the ranks of the Missouri Synod ministry concerning faithfulness to the Word. That means the survival of a body of religious teaching for a century. That is unparalleled in the history of religions; and it has happened in the midst of a changing civilization and an utter flux of all religious conviction round about. Many things may have contributed to this phenomenon: language isolation, unified and conservative seminary training, effective and prompt doctrinal supervision under the Synodical superintendence, preoccupation with practical details of church expansion and lack of leisure to pursue theological speculation. But it remains a wonder, and we should like to believe that it is the Lord's doing.

Solidly in the center of emphasis of our church's doctrine is the teaching of salvation by grace, for Christ's sake, through faith; the acknowledgment that man of himself is lost, born in sin, guilty of death; but God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them. The Lutheran Church holds that the Word of this reconciliation is the means by which man is turned from death to life and is given the forgiveness of sins, and there is no other way. This is of supreme importance for the world ahead, this simple adherence to the atonement in Christ Jesus and the sureness of the Word which proclaims it; for that is the one message which does not simply attempt to thrust man a few steps farther along his own path to God, but which changes him, all at once and forever, into God's own dear child, and proceeds to give him the equipment for Christian living, hope, prayer, victory. Associated with this doctrine has been an unusually clear interpretation of the place of suffering in the life of man, Christian or non-Christian;

suffering is God's way of speaking to man of his shortcomings, calling him to repentance: suffering for the Christian is God's school to make him more surely and more completely God's own man. These are clarion notes in the call of the church to a battered, forlorn, sodden world. There has been a renewed concern in the Sacrament of the Altar and an effort to produce more genuine and frequent participation; this is important for a world that needs every handhold on grace.

But once more let this be set forth as providential in the scheme of God: at the dawn of possibly a new era in the history of the world, the Lutheran Church need not be delayed by a quest for truth of teaching, by a search for the sources of the Spirit. Humanly speaking, it is ready to concentrate on the methods by which the Word is to be brought to the heart of the hearer.

The Liabilities

The rudimentary sketch of assets in attitude and equipment with which the Church faces a new world is presented only with the willingness to give all glory to God. Are there shortcomings? We review them likewise not in a spirit of personal fault-finding, but in order to clear the way for a program of improvement. This inventory is not haphazard or merely nettling, but is the outgrowth of careful observation, wide conference, and the judgment of impartial critics.

Our church has been preserved from the blight of modernism. As the philosophers and preachers of modernism slowly beat a retreat from their Christless positions, we do not have to come back. But as smug elder sons we need not assume that a prodigal age left no mark on us. Most evident in our yielding to the spirit of the times has been an emphasis on capital structure, funded debt, fixed overhead. The church without a "money problem" is a curiosity; it has been assumed that it is probably unhealthy. Normal is a stiff program of money-gathering, meeting interest payments and payrolls and Synodical commitments, carrying through expansion projects or repairs. Sometimes there were grave aberrations of this condition - - sectarian money-making schemes unrelated to the business of worship and sacrifice; organizations existing primarily for anaesthetized fund raising; the entire life of the congregation diverted into frenzied efforts to prevent foreclosures and bankruptcies; church work and worship prostituted into a gloating over architecture, business method, community or church prestige. We need not be too intolerant in our indictment. The people planning the management of our churches have been children of their time; they built, they borrowed, they skimped or they plunged as they did everything else in life. The church built up institutions with buildings, pastors and teachers and janitors and secretaries; the institution has to be kept up, and the upkeep is budget, payroll. The same process is observable in the national work of the church; it established its far-flung lines of educational and mission enterprise, tried to extend as well as maintain them, and perforce had to enter the business of keeping the institution going as well as doing the institution's business. A good thing is at the bottom of it all; the Gospel has to be preached, people have to be taught; and we have lived in an age that converted that, as it did everything else, into money and more money.[6]

The sad thing is not simply that there was a money emphasis in the church, but that the future will be so suddenly different. We lived in an age in which all values were cashed into the great paper means of exchange. The future will not stress money, but work. In the past, in spite of ourselves, we unconsciously sifted our communities, classifying people not only as they were interested in the church, but as they were interested enough to contribute money, the universal symbol of interest. That meant they had to have money. The receipts of the church in the past years have risen and fallen not according to spirituality, but in keeping with the levels of prosperity of the nation as a whole; people gave what they could spare.[7] The finest efforts of the pulpit, the hardest work of the laity, were often spent on gathering finances for the maintenance of the institution. It is significant that we talked more frequently of giving **to** the church than we did of giving **by** the church. In the days that are ahead money will not be legal tender for interest. We shall have to clear away green paper and get at red blood.

The money emphasis in the church's method has been a symptom of an even graver malady. That is the assumption that the church does its work in the world by means of the institution called the church. We have not always succeeded in distinguishing between the visible church and its real estate. We unconsciously accepted and fostered the attitude that the church as an organization, an institution, compounded of building and ministry chiefly, represents Christendom to the community. Little was done by the individual as such in the way of christian soul-winning or charity. Rather did the individual contribute to salary the soul winners in his own or other communities, contribute to others that they might do good in his name. This is strikingly similar to the development of the

concept of charity throughout the world during the past 25 years. It is not easy to determine which way it worked; whether people were urged so insistently to contribute to missions and the ministry that they thought that was the whole business of soul-winning, or whether they were so shy about soul-winning that they paid off their obligations by giving. Both assumptions sadly admit that the institution is the thing, and not the individual. Testimony to the faith has often been construed simply as saying out loud that you belong to a church. Evangelism has been reduced to the expedient of handing on printed matter or inviting to church services. Christian admonition too frequently has been the turning over of a case to the pastor. This worked reasonably well in a world that read announcements and printed matter, listened to invitations to meetings and services, had some inherited habit of heeding a church bell; responded to the churchly culture of art and architecture and preaching. Our church flourished under these methods; they were adapted to their time and people. But the world tomorrow will be interested in nothing that seems to be merely the keeping alive of an old institution. It will be founding a new culture. It will not be interested in groups and buildings. It will be concerned with itself.

The institution of the church has revolved about the minister. He has been **the** representative of the church to the world. His sermons have been a chief weapon of the church; his ministration the chief labor of love of the congregation; his instruction the church's almost complete program of indoctrination, outside of the parish school; his prestige the index of the church's influence in the community. All Protestant denominations have complained of clericalism, the situation that the activity of the pastor predominates in the administration of the church. Laymen have sometimes sought to cure the malady by increasing the number of lay officials. Perhaps that is a cure, but it is not the diagnosis. Clericalism is the admission that church work is largely that which preachers can be hired to do. Also with us church work has been envisioned largely as a number of formal, group tasks of instruction, administration, fellowship; the church meets the world largely through the executive manager of these activities. In the Lutheran Church this view has been reinforced by the philosophy of the ministry peculiar to it historically, that of **das Predigtamt,** the assumption that the pastor is in the world chiefly to preach sermons, that his other tasks are minor or emergency, and that the impact of the church upon the world is a process of dignity, form, ceremonial. Christians that love their pastor and are schooled as listeners, in a world moving slowly and finding time for words, are touched by this ministry. But animalist man will be coccooned and insulated against it. Furthermore in the world of tomorrow the church may be unable to win on work done only by a paid ministry; it must reckon in terms of a lower overhead, of greater influence wrought per payroll dollar, than today.

To turn to more familiar ground, as we appraise our program of Bible study we must grant that particularly among adults and on a daily, practical, guided basis it is still in its rudimentary stage. There is heightened interest in devotional materials; there is a question how well the means of grace are coming to the masses of our members. Some beginnings have been made in methods of discussion of problems of Christian life. But we lack solid studies and materials in ethics applying the Word to problems of family, sex, business, citizenship, about which group and individual studies can be organized. Although the point is sharply contested, this study inclines to the view that the Bible will only with the greatest of difficulty make headway as a sourcebook and handbook of practical religion as long as it speaks the English of the higher classes of England 350 years ago.

Our church does emphasize the means of grace; but so little of this emphasis involves approach to the outside. The Sunday School has been a factor in mission work due to the folkway of sending children to Sunday School; we may expect this to decline. The parish school has appealed to the outside where public schools were socially undesirable or inferior in discipline. But as they stand almost all the teaching agencies of the church are for its own members. We are also confronted with the assumption that doctrine, particularly in preaching, is not interesting; we have coined the phrase "inspirational" to denote a non-doctrinal and therefore interesting sermon. Missouri is notorious for doctrinaire, abstract, formal preaching. We continue our interest in doctrinal controversy and definition; but this does not in itself imply that we have become more appealing, vital, in our unfolding of power to the outside. The most evident lag in our whole program of indoctrination is that it has developed a rather silent laity, loyal and firm withal, but only too ready to delegate its spoken testimony to the ministry. There was a reason for this in a German church. Today and tomorrow it is tragedy.

Our educational program is incomplete and increasingly expensive. Talk in our midst of federal or state assistance for parochial schools may yield in time to such decisions as that of the Missouri

Supreme Court on June 12, 1942. The Catholic solution, of unpaid religious instructions in the schools, seems remote for us. Distressing is the situation that the gravest financial difficulties are faced often by the older downtown schools, those with the greatest value as mission agencies. Happily all past prophecies of the downfall of the parish school have proved wrong, and we pray for Christian love in parents to help this institution weather future storms. Lack of money causes the most glaring gap in our educational program, the relatively shameful indifference to secondary and higher education. Particularly if an intellectualist labor movement should strike our country, our church will be tremendously handicapped. The experience of those few projects in our church in general secondary and higher education has not been sufficiently pooled. Some projects have been conducted well, but have been regarded as an expedient filling out the time of Synodical teachers rather than honored as tests of major and crucial enterprise. Our one university has the goal on paper of developing a graduate school. That is, humanly speaking, one of the few devices by which the church can meet the intellectualist on his own ground. Huge energy and a much more general awareness of need must come before these projects can safely ride out the gales ahead. It seems a sad shortcoming that a church still close to the grass roots but also concentrated in the technical centers of our country has made no effort to conduct semi-technical self-help schools of the type successfully operated on a self-supporting basis, and offering such splendid opportunity for grooving young people in a Christian outlook and fellowship.[8]

Our evangelism lags because of its institutional approach. There are curious variations in the success of our workers. Some have succeeded with a preaching method. The majority does not have the equipment for reaching the complete outsider through preaching. A few have enlisted their congregations in evangelism, usually for bringing "prospects" into the church building. Evangelistic campaigns are not generally successful; we are not alone in this experience. Many churches are content with the normal increment of new contacts gained through marriages, transfers, children's work, and casual visitors. What value the attention to the culture of worship in architecture, music, and liturgy has had for gaining those that are without is a question. That it is possible to train those outside of the Lutheran Church to gain an appreciation of Lutheran or traditional music and liturgical forms, to the end that they will the more be interested by the teaching, is a policy resting on premises of aesthetics and psychology which are not everywhere the same.

Much of the church's ineptness in gaining its world has been laid at the door of the ministry. Where the criticism is valid, it must be due to insufficient training, faulty placement, or poor spirituality, in varying proportions. In keeping with almost all theological training ours has retained its insistence on the formal rather than the practical content. There are many voices for more instruction in skills.[9] But skills are taught by experience. It is important to create experiences through field work in seminary years for all students, both to indicate rudimentary skills and to ascertain the basic attitudes of the student to the situations soon to confront him. For too large a proportion of our candidates there are not adequate criteria of judgement, either for fitness to enter the ministry at all, or for proper placement. As the nature of the ministry becomes more complex and the church involves itself with our whole world rather than with a hand-picked section of it, the problems of fitness and placement become more acute. Heroic efforts were made during the depression years to raise the level of pastoral conferences, to stimulate intelligent discussion and continued study. There is danger that this may be neglected as the work mounts and the more drastic causes for discouragement disappear. There is still not sufficient information among the clergy on the problems of the world with which the church works. There are too many shadowy areas, bogs of prejudice or unconcern, into which the church hesitates to enter. These must be opened by patient study and consideration. With regard to spirituality, the pastor will need ever to remind himself that as a specialist in the distribution of the means of grace he is in special danger of not using them himself. They remain the one antidote for materialism, worry, lethargy, the sense of being rutted, the lack of joy, also for the clergy. That stimulus is doubly important now and in future.

In being grateful for the pure doctrine of salvation by grace, we may also reflect soberly. Has there been a danger of emphasizing the Word as a goal, the preservation of its truth and purity as an end, rather than a means and tool for faith and oneness with God in Christ Jesus? Has there been a danger of emphasizing participation in the Sacrament as a final experience, rather than as a means toward peace in Christ? We have preached well and with conviction. But our preaching has been rather devoid of the note of pity. We have had much to say about sin, preponderantly defining it from the point of view of God, as the shortcoming toward the law. That definition is correct; it is the

one to hurl at the religionist. but it does not make much sense to the animalist. He is so busy with himself that he does not see God. That means that his conscience, the fulcrum on which we would prop the Law to move the heart to repentance is vague. Sin has another aspect, one from man's point of view: that of unhappiness. The emotionalist may know that his unhappiness is due to being far from God; the animalist does not know that, but he remains unhappy nevertheless by the pains of life, helpless, adrift. Our preaching of sin has not sufficiently in his instance followed the Savior's pattern of pity. In preaching reconciliation and redemption we have not always come to the immediate problem of those whom we try to win. It is true, our teaching is to be otherworldly. But the happiness which we offer is to be immediate; there is to be a new life now.

We are preaching our doctrine, moreover, not to condemn the world, not to exalt our own excellence and truth, but to save, to save because we love our fellow-man. Much of our preaching has had a chip-on-the shoulder character; It has invited argument. Rather should it come with the force of powerful love. It should breathe the yearning that the fellow-man be saved, be rescued from unhappiness and a living death, be won for God. The lack of this note of pity and this impulse of love has robbed our evangelistic preaching of some of its warmth. The lack of insistence on the motive of love has also frustrated some of our training in personal evangelism. We have operated too soberly with the Great Commission; we have held soul-winning up as a duty, failing to picture it as the inescapable and joyful program of the whole life of the Christian who loves his neighbor.

Perhaps the entire doctrine of Christian love has not quite received the emphasis that it should. We rightly define justification as the center of our faith. But justification in the scheme of the Christian religion is not an end: it is a dynamic; it thrusts in the direction of the Christian life; it has a design and purpose in view, that the saved Christian should serve God and man with love. This service is not to be by compulsion, but is to be joyful, thrilling, wholehearted. That particularly Lutheran emphasis has come much too short since his time. Citizenship in state and community,[10] membership in the family,[11] the life of business or occupation, is all a service,[12] and a happy one, enlisting the full powers of the Christian as a specifically religious thing,[13] not in order to be saved, but in order to produce the fruits of salvation.[14] Our preaching of these facts has been somewhat abstract. We have felt that the fruits of faith could be taken for granted; or that too much practical material in speech and print would betoken a belittling of formal doctrine; or that the teaching of justification by faith might be impaired; or that the Social Gospel might be hinted at too strongly. The charitable program of the church has suffered accordingly; it has remained much in the impersonal and institutional sphere. The Associated Lutheran Charities, a worthy professional group, has done much to lend emphasis to the church's obligations toward a world in need in body and soul. But more remains to be done in the routine of the parish and pulpit. Under the surface of active church life, particularly in the larger cities, lurks a gradual stiffening of the fibres of love, a giving in to selfishness and pettiness particularly in the family. There has been but slight effort to encourage vocational guidance of our youth to the end of the fullest participation in Christian service. There is a notorious apathy of our members to public service, an embarrassingly acute withdrawal from participation in civic life, a hesitancy to aim high in service to the community.

This brief survey of liabilities on the balance sheet of the church will indicate one covering problem: the individual has not been trained as he should be to be the representative of the church to the world; and yet, in the scheme of Scripture, he is the great mode of impact; he conditions the response of the world to the Gospel. His enlistment, training, method, is our final study.

Summary of Chapter III.

On the asset side of the Church's equipment, as it looks into the world of the future to bring it to Christ, are the attitudes of emphasis on the means of grace and doctrine, on teaching, and on missions; the techniques of loyalty to worship, a culture of worship, an active ministry, extensive lay organizations; and especially the pure doctrine of salvation by grace, for Christ's sake, through faith. Among liabilities may be listed an assumption that the church makes its impact on the community as an institution rather than as individuals; this has been associated with a money emphasis, a formal view of the ministry and clericalism. Christian education and indoctrination is inconsistent in scope and expensive. Lags in evangelism and the ministry maybe acknowledged. In doctrine we may note shortcomings in the attitude of pity and in the training for Christian love.

Chapter IV.

A PROGRAM OF ATTACK

The Lutheran Church has the one philosophy of action of the church to the world. It knows that it must use the means of

grace to bring men to God. It has them purely and abundantly. But it faces this problem: man as he is developing today and will probably be tomorrow has no will to listen to the Gospel. The problem is not that he does not understand the Gospel; that is the lot of natural man in every age. But he is not interested in words, in unseen things, in high goals. He is insulated against the Word by his preoccupations with himself, with keeping alive. The Lutheran Church knows how to win men who listen. It has a ringing message. It has an active organization. It is a great institution. But what will it do for a world that will not look or listen?

The church cannot shelve its responsibility. It must go after the world when the world does not come at the ringing of bells or the printing of handbills. The church must go after the world the way it is, without sifting men according to accent or social level or neighborhood or color or cleanliness. It cannot wait for people to get a bad conscience about sin. It cannot cater to those who enjoy churchly culture and sneer at the others. It must invade the world. It must develop a strategy that will work.

Making Contact

The strategy of the church must not repudiate its work or forsake the means of grace. Spurious strategies have been attempted in the past. The church stressed recreation to lure the tired world. The church hushed doctrine to please the intellectualist world. The church emphasized art to attract the aesthetic world. But the one true strategy must be built around the means of grace. The Gospel is not a pill that can be sugar-coated. The church is not an operating room whose patients must first be anaesthetized. The church must remain the church.

To make contact with the world is the great problem of strategy. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"[1] But how shall they hear the preacher? How can the church talk to people who will not listen? What is the point of impact?

One thing remains sure for the great bulk of the people of tomorrow. A tiny minority living in the world of intellect may not at once fit into this scheme: the problem of workers on the land is not always so drastic; but for the great teeming masses of urban workers, and in a sense for all, one point of contact remains. That is need. Men will eat and drink. They will find it difficult to make a living for themselves and their own. Their neighbors, relatives, associates, will impress them as predominantly selfish and even faithless. Life will be drudgery, with some distractions but little refreshment. The insecurity and monotony of living will leave them wearied, worn, cheerless. They may be dulled in conscience; but they will not be happy.

This is the point of impact for the church. The people of the church must simply appear different. Their words will not be of first importance in making this approach. The one thing that will penetrate the consciousness of animalist man will be a spectacle - - the Christian at work, with him. To find in a sea of selfishness and callousness a mooring of kindliness; to find one citizen of many who is loyal, thorough; one worker of many who is eager in helpfulness, efficient; one employer who can be kindly, considerate; one friend out of many who will be faithful, forgiving, persistent in giving rather than receiving; one neighbor among many who is concerned for one's welfare without hope of return; one family out of thousands that lives serenely, contentedly, in mutual love and with a capacity to think of others - - that is an experience more than a thought or judgment or theory; that comes like a flash of light in darkness. The Savior and His apostle use exactly that figure of speech to describe the same process:

> Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.[2]

> Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world holding forth the word of life.[3]

This is not, in itself, the work of the church for the world; this is simply the impact. The essential thing is to follow. This is not the Kingdom of God in the heart of the world; this is the arousing of the quest. The traveller lost in the jungle, wearied, parched, feverish, discouraged, is not helped by finding the deep-cut animal trail that leads to water; he is not helped by the surge of the quest that rises in his heart; but he is put on the way to the thing that helps. St. Peter gives us the whole process, the complete strategy:

> Who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for righteousness' sake, happy are ye; and be ye

not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.[4]

St. Peter describes the special case of prejudice and false accusation. Much of the Christian's contact with the world is on a more neutral level. But the grand strategy applies to every situation: "Give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Then comes the answer. The Christian must interpret man's pain and weariness and loneliness to him, in such bald contrast to his own serenity and love. The Christian must show him that he is far from God, and teach him that this makes all the difference. He must tell him how man comes close, becomes one with God again - - in Christ Jesus. That means using the means of grace. The Christian should be able to use them. The questioner will go on to find restatement and amplification of the answer in the church and ministry. The Sacrament will swell the tide of forgiveness and peace. He will find his own place in the fellowship of the body of Christ and will play his part as a member. He will begin to make his own demonstration of the light of the world to the dull eyes of those from whom he had parted not long before.

That is the scheme of the grand strategy. It may seem disappointingly simple. It is not. It is so difficult that the church has largely overlooked it; has failed to foster it and capitalize upon it; has tried easier things, supposedly quicker things; has assumed that because we live in a mass and machine age, something could replace the individual. In the older warfare, armies marched in close order with bands playing and colors flying and the generals prancing on white horses doffing helmets to one another; when the charge sounded the enemy was supposed to be bowled over by the sheer weight of numbers. Today every infantryman is trained to be an army in himself and every corporal needs the judgment of a general; war is by infiltration rather than by marching, it levies every activity of every civilian and soldier; fronts are no longer trimly parallel trenches with a no-man's land between. Churches followed the old pattern, endeavoring to daunt the community with grand architecture and many people sitting together in one place listening to messages wrought by formal rule and delivered as a performance. The church of tomorrow must send people out into life. The battleline is the living room and the shop and the office and the playground. Its language must be the simple vocabulary of people as they are.[5] Lonely, hardbitten, self-centered men must find themselves confronted with happier, friendlier, kindlier, serener men than they, men whom they need. As long ago, the unit of attack must be the individual Christian.

In the past we were afraid to stress the work of the individual. We were not sure of him. The church as a whole with its trained workers and formal routine seemed safer. We emphasize the individual now because it must be done. We must equip him, whether we wish to or not. In the past we were afraid to have the individual Christian operate too far from his home base. We must return to the Savior's ideal of Christians that are automotive.

> Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.[6]

Each must be so charged with power that he can witness to his world independently and with courage. That takes epuipment.

Training for Impact

Fitting the individual for the grand strategy of the church's approach to the world means making clear to him what he is to do and how. He himself has to know the plan of salvation as a way; he must be able to put it in words. To learn means not only to memorize, but to exercise facility in talking about it; to try it out in actual situations. Our silent laity, and perhaps ministry to some extent, is so because it is not asked those questions to which it once memorized the answers.

Furthermore the individual must have the faith. We have largely identified knowledge and faith in practice. We have not asked more than the ability to give back "faith" in words, because we were afraid of emotionalism or sentiment associated with "decisions" and "sawdust trails." But the testing ground is not simply the classroom or the chancel step. It must be life. Life situations must be multiplied, the individual's participation in them fostered, as he is trained for impact.

Thirdly the individual must grow in love. Love is the parallel of the Christian faith. He is equipped with love through the work of the means of grace in his own life. Love is not a tender flower automatically blooming on the Christian stock. Love is action.

> Let us not love in word, neither in tongue; but in deed and in truth.[7]

> If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, and be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?[8]

Action requires stimulus, guidance, leadership. It demands understanding, sympathy, pity, and has to know the areas of help. Many people actually are unaware of the range of human need. Their own families are too near to them, business and citizenship are overlaid with human selfishness, other social classes are unknown and perhaps distasteful; the old, weak, sick, insane, ignorant arouse a bit of revulsion. The New Testament explicitly and bluntly describes the areas of need. Our whole Christian faith moreover, our Gospel of the Cross, is the means by which the Spirit charges the Christian for tasks of love. The individual's life must become the life of love, of love in action, seizing upon every opportunity, entering every area.

> Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.[9]

> Love thy neighbor as thyself.[10]

> God is love; and he that dwelleth in love dwelleth in God, and God in him.[11]

This is said in general. Is it possible to be concrete in describing the equipping of the Christian individual for his place in the approach to the world? It should be. It means getting to work, through all the existing and accepted methods of congregational work already at hand, supplemented by such new devices as circumstances require.

Group worship remains the most self-evident and convenient method for this program of training. The giving of glory to God, the common prayer, the sense of fellowship with the believer, the reinforcing of faith by Word and Sacrament for high and week-round purposes, must grow into the most rich and fruitful experience possible if these great results are to follow.

The sermon remains of signal importance in outlining the program and in developing the techniques and stamina for the business. In it the pastor must symbolize the individual approach. He must be the same man in the pulpit as outside of it. He must sound mightily in earnest over each hearer by himself. He is not preaching to fill out the liturgy, to take his place in the show; but his preaching must reflect his own individual grasp on every member of his church. His language must be direct, purposive, simple. The days of ultra-literary, finally chiselled speech for show, must depart from the pulpit, and with them also all delivery that poses. As the preacher stands in the pulpit he must be thought of as the man who is accessible to his people, in whom young and old confide, from whom people gain that easement that comes with the simple and constant sharing of confidences. He is the man who is irrepressibly cheerful and cordial and helpful. He may wear rabat or surplice, but to his people he is forever the man who is unafraid of dirtying his hands in human messes.

That man will be the one to preach sermons that equip the individual. These sermons will, every one, sketch and reinforce the foundation of peace with God by faith in Christ Jesus. They will restate, illustrate, paraphrase that eternal truth until every person big or little, veteran or neophyte, will have a sample to fit his own tongue of the words for the hope that is within him. But these sermons will also draw the conclusion of our peace with God. They will not avoid the risk of preaching work-righteousness by hushing duty, or think to exalt faith by being silent on love. Christ and His apostles will set the standard. They will through the preacher speak of the powerful impulse for love created in the human heart by regeneration. We have dawdled in our preaching of sanctification and stewardship by speaking only of duties, or by arguing that if Christ did so much, we ought to be thankful. The motives are so much bigger. In Christ Jesus we are new people. We cannot help but speak. The love of Christ constraineth us, charges us, impels us. It says that we already have the power within us to do the Lord's work, to render Christian testimony, to prove a life of love, and all that remains to be done is to put our hands to the task. Let Christ and the apostles speak of the needs and the areas of help in our preaching, and rouse our hearers to the possibility and opportunity for service in the community and family, in school and church, in business and recreation, in good times and bad. It has all been said in Scripture, it is all outlined. The preacher need but draw his parallels of today to speak crisply, concretely, winningly, interestingly. Incidentally such preaching will forever still the aspersions that preaching is dull. Our preaching must lead Christians to learn the golden mean, in their lives toward men, between the busybody and the hermit; to grow in the meekness and fear, the tact and courtesy, that mark Christian testimony. Our preaching must

stir our hearers to respond to need as they find it, beginning with the simplest and most evident, even as Christ first fed and healed and cheered; and then to react to the problems of the soul as well, as part of the one great split from God which we are called to mend.

In emphasizing training for the life of love preaching cannot, of course, omit to speak of the Christian life in general. The life of exemplary conduct, steadfastness under suffering, humility before God and men, is the Christian's tool for witness. But the emphasis must be clear that the Christian is not simply to be brought up to a neutral, antiseptic state, unspotted from the world; he is to go on to be powerful for good. This positive emphasis in preaching is important also for overcoming the denunciatory and haranguing technique which has been both unscriptural and tedious. The Christian hearer must learn that he is not only playing an act in the world by his testimony, or serving as a lure and bait to the worldling, but that he must genuinely love man as a brother.

Preaching cannot be the only device for the equipping of the individual for this approach upon the world. Actually this is nowhere attempted. To train the Christian for the grand strategy is simply to train him for the fullest possible Christian living, and that is done by his every use of the Word from infancy to the grave. But it must be remembered that preaching faces certain grave deficiencies as a training device. Also the members of the church are a part of our changing culture; also they are less able to sit, to concentrate on abstract themes, to listen without asking questions or talking, than were their forebears. It is not everywhere possible to provide a sequence in ideas from year to year, a growth in intensity of training, just through the pulpit. The sermon must serve all age groups at one time. In the active church the audience contains many who are still being evangelized; the service is not only a training school for Christian workers but it is still a call of invitation to the seekers of the Way.

Hence it is imperative that the training of the Christian for life be planned on a scale much larger than the weekly service. When we read the epistles, particularly 1 Timothy and 1 John, we note a most evident group approach. Individual groups of Christians were singled out as the object of special attention, not only through the general service,[12] but by means of other conference and even through delegated teachers, elders, deacons and deaconesses. In our youth organizations the beginning has been made of a program of discussion of Christian living; sporadic efforts of the same sort are under way with older groups. There is still a far way to go in doing more than to still the social cravings of the group. Discussion must be more consciously and adroitly connected with experiment, action, and conference on life situations. It takes time to break down customs of silence and passivity; but we do not have much time.

A few voices are raised that more time should be spent in the training of parents.[13] We are slow to adopt this suggestion. Perhaps we feel that thereby we should insinuate that parents are not competent; we have few trained guides in this field; there is an almost complete dearth of printed materials in the church for such training. The same stricture applies to training courses suitable for group study in the fields of occupation and vocation, citizenship, labor relations, and the other areas in which the Christian is to prove his worth and his difference in the world. Training methods must be developed in which there is not only discussion of ideals and the opportunity to get information, but the discussion of actual experiences, the clearing of problems, the review of deficiencies in the worker, the encouragement to try again where there may have been failure or rebuff or discouragement. This technique should be developed and employed also in parish schools and confirmation classes for children.

The Lutheran Church is shy of organizing groups for very special projects of a spiritual nature, mindful of "conventicle" experiences long ago. Yet we have not been afraid to organize mission societies or other service groups. Christian living and testimony is mission, is Christian service. Possibly experiments will be made in recruiting groups agreeing to train for and to try out the routines of a fuller Christian life, to challenge the reaction of the world, to assist one another in making the program fruitful. Such emphasis and training will aim not at the perpetuating or enlarging of the church, but at the enlarging of Christian lives to aid men. Groups must by such means themselves become extricated from the animalist stupor threatening society, and become more aware of the Christian impact upon the world. It is particularly the family which will need such training. An important ingredient of such training will be the technique of the devotional life. The attempts in this direction have been haphazard. The church has feared to foster Pharisaic attitudes, or to appear to be withholding necessary training from the total number. But it is unwise to hesitate to recognize the special gifts of certain individuals, and their special opportunities for service. Men, women, children will need guidance in the use of Scripture for the supply of Christian stamina and love;

in the technique of prayer related ot specific problems of Christian living; in the devising of routines of personal worship through which Word and prayer may become more fruitful; in finding that language of religion best adapted to their problems for themselves and toward their associates.

Group work in the training process can go only so far. There is no substitute for personal conference with the pastor. The church had this contact in the confessional, provided that it was vitalized into honest personal conference. In active parishes this remains the one most signal source of strength of the Catholic Church today. Of this we have only pallid vestiges in "announcement" for communion. The Protestant churches have been attempting to set up consultation services and a system of pastoral psychiatry.[14] Probably we have much more of this than we realize. People must discover that a man in a certain study will listen kindly and patiently to trouble, will not judge harshly and hastily, will not gossip or slander, will painstakingly seek God's answer to the problem, and will stand by as it is worked out. Our ministry must learn the more specialized techniques of advice to the perplexed and discernment of special problems of maladjustment and disorder, and be able to share them with the lay worker. Experience is, of course, the greatest textbook in this art, much of which is a blend of Christian love, pastoral tact, and common sense held together by the patience to let the other man talk.

Pastoral consulation is vital at a number of points in this strategy. The pastor is the man who should feel the responsibility of directing, individually and by name, the members of his flock into the situations of signal living, into vocations, through problems of choice such as the crises of courtship or business, and help to see the problems clearly and stand up to them with the Spirit of God. He is the man to whom the individual Christian must come as he is perplexed or dismayed in his conflict with the world, clear his own thinking and outlook, discuss new techniques of personal witness, and after prayer and the pertinent Word of God go forth into the fray refreshed again. He is the man who himself will answer some of those first questions of the man outside. It betokens a ministry that is making a strong approach to the world when the people of the community beat a path to the door of the study as well as of the church. The member of the congregation must feel that he is allied shoulder to shoulder with the pastor in the weekday impact of parish on neighborhood. The pastor, in turn, must be conscious of developing key workers, officials or otherwise, who share with him the business of consulting with Christians or non-Christians on the pains of life and the Savior's answer. He must feel his own powers being multiplied through many lay brothers and sisters. They have transferred their prerogatives of the public priesthood to him; he must abundantly empower them in return for their private calling to be lights to their world.

It is noteworthy that in the foreign mission field this strategy is already ours. The mission enterprise shows interest in the pagan as it finds him. The Gospel is communicated to him as he responds to this love. The natives themselves, speaking the language in their own accent, understanding the people in their own point of view, spread the Gospel. The trained worker multiplies his influence many times as his brother Christians take up the spark and carry it in ever widening circles through the community, magnifying the pinpoint light of the missionary's contact not by a building, but by many Christians, the many lights of the city that cannot be hid, the city of God among men. The great religions of the east have dulled men's sense of need for God. Liberal Protestantism tried pooling Christianity and heathenism in keeping with its concept of the church. Stimulating is the judgment of H. Kraemer of Leyden, who holds to the either-or definition of the Gospel and recognizes the strategy essential for Christian missions:

> There is only one point of contact, and if that one point really exists, then there are many points of contact. This one point of contact is the disposition and the attitude of the missionary . . **The strategic and absolutely dominant point in this whole important problem . . . is the missionary worker himself.** Such is the golden rule, or, if one prefers, the iron law, in this whole matter. The way to live up to this rule is to have an untiring and genuine interest in the religion, the ideas, the sentiments, the institutions, - - in short, in the whole range of life of the people among whom one works, **for Christ's sake and for the sake of those people.** Whosoever disobeys this rule does not find any real point of contact . . . Obedience to it is implied in the prime missionary obligation and passion, to wit, preparing the way for Christ and being by God's grace a pointer to Him. Only a genuine and continuous interest in the people as they are creates real points of contact, because man everywhere intuitively knows that, only when his actual being is the object of humane interest and love, is he looked upon in actual fact,

and not theoretically, as a fellowman. As long as a man feels that he is the object of interest only for reasons of intellectual curiosity or for purposes of conversion, and not because of himself as he is in his total empirical reality, there cannot arise that human natural contact which is the indispensable condition of all real religious meeting of man with man. In these conditions the door to such a man and to the world he lives in remains locked and the love of Christ remains for him remote and abstract.[15]

Giving Answer

To this point we have largely discussed the simple approach and the making of contact. The strategy fails, of course, if there is only contact. The man of the world must be brought to the means of grace. He must be led to wonder, to ask questions, at least in his mind, about the power of the Christian way. "See how they love one another," Tertullian deemed the most potent advertisement of Christians in the eyes of the heathen.[16] But it did not save them. There must be follow-through. As the quotation above asserts, the love for the Christian and for the man of the world cannot be calculating; it must be sincere. Yet, in the scheme of the strategy, it must lead to another result if it should win.

This is where love comes into its own, but also knowledge. Meekness and fear are the watchwords again. When the question comes, there can be no preening or gloating. Still there will be the full genuine interest in the other man, the desire to help and to serve and to exalt him. What pertains to the relationship of the Christian to his fellow-Christian applies also to his attitude toward him whom he would win:

> Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.[17]

The Christian must find young or old, rich or poor, educated or "plain," equally interesting, equally compelling.

At this point there has usually been the assumption that much religious argument must begin, that conversion comes when the opponent has been driven into a corner at every turn. But it seldom does. "Do all things without murmurings and disputings,"[18] St. Paul says expressly about this business of being blameless in a crooked world and shining as lights, holding forth the Word of life. Many Christians have been reluctant about soul-winning, feeling either that it demands a capacity for argument or that it may involve the violation of a friendship. Argument! Why, we pray in Christ's stead to be reconciled to God - - in Christ's stead, who was the friend of sinners and ate with them and wept over their stubbornness. But it does take knowledge, the simple straightforward words that answer questions, that make up a summary of the way of life, that make clear that Jesus is the Christ, the Son of the living God, and that there is salvation in none other.

This point of the process, of course, reveals, the problem of disparity among Lutherans. Denominational differences are a most perplexing thing in foreign missions;[20] they will be no easier for the animalist man just rousing from his stupor and wanting to find God without human hurdles. Not that the message of the church becomes more divine or more potent by being spoken by a large body. Outward ecumenicity and world-wide solidarity are straws at which a drowning Protestantism has been clutching to allay its own fears. They are beside the mark for the church of God that achieves its goals through the means of grace used in any given spot and achieving results in human hearts one by one. The church on Pentecost gained converts by the thousand - - and it was only one congregation. But it does impede the strategy of the church's approach to the world that before it can even make clear the nature and the power of its Gospel it must frequently explain the human thing of denomination. Where this explanation results in a clear definition of the Gospel, it serves a purpose. Where it loses itself in historical subtleties or does not concern itself with genuine Gospel at all or simply reveals a background of human prejudice and bickering, it does not contribute to making men Christians. Hence it is manifestly desireable that the efforts toward unification of Lutheranism on the basis of unity in Word and Confession continue unabated. More important than the details of coordination of administrative and institutional effort is this need of offering a united front to the mind of the man who is asking the first questions about Christ.

At this point in the strategy the church as a congregation is of great importance again. The individual Christian must answer the first questions of the individual worldling; he may even be God's tool for conversion. But the church must enter the scheme. Worship with fellow-Christians, the helping hand of fellowship, and above all Word and Sacrament with the fellow-believer, is God's own program for every Christian. We emphasize indoctrination through catechetical instruction and the qualifying for membership. through a minimum of knowledge; that is good and essential. But the fellowship with the congregation is equally as im-

portant. The church must not make things hard for the newcomer in its midst. There is one name given whereby we must be saved; there is no question there. But the church has no business adding difficult items to church life and worship that are outside of the demands of Christian faith and life. Churches may well restudy their orders of worship, their standards of music, their thoughtfulness for the worshipper in the details of worship and fellowship, to test whether they are assimilable and helpful for the untrained and the casual hearer. This was the test which Luther employed; because the great masses of his time were accustomed to it; he kept the panoply of ancient liturgy; and that was his only reason.[21] Some churches will provide a variety of services so that the experienced and the cultured as well as the untrained or those with a different aesthetic language may find their vehicle for worship. A golden mean must be preserved between the repeated and static elements of service and the changing and unfamiliar, so that all may stay awake in worship and join in Sacrament and sacrifice not for the sake of the performance, as does the religionist, but for the sake of what is to be gained. The church must not simply conduct liturgies, but provide worship; and of that the earmarks are decorum, honesty, simplicity, kindliness, earnestness, and the other means by which man is enabled to think of God alone and surmount human things. As in preaching so in all of worship the emphasis must be on reaching and serving the individual, in building up also the newcomer and meeting his needs.

The emphasis on Christian love in the preaching and the entire educational process of the church should develop that type of fellowship which welcomes the newcomer and assimilates him to the body of the church. Churches used to be notoriously aloof to those outside their circle. This situation is doubtless being remedied in many instances. Many parishes already operate definite programs of welcoming, or make specific assignments to their veteran members of newcomers who are to be woven into the fabric of the church's fellowship. This is an essential item in the strategy of the parish toward its community.

It is not the scope of this study to make suggestions for improved Christian giving, or to solve problems of the educational or charitable institutions, or to describe methods of invigorating the support of Synod. But it should be said that the quickening of Christian life as a whole, the defining to the Christian of his entire life as lived for Christ and fellow-man, cannot but energize the Christian's participation in the formal parts of the church's work. Life has often been marked out as belonging, so much to business, so much to recreation, so much to worship, so much to doing good; and doing good into sub-compartments of giving to church or to charity. Even in the case of the generous individual results remain limited under such a point of view. Where the approach is that of Christian love exercised in a total life, with every act toward man thought of as done for God, the stop signs for giving must gradually recede. This is what St. Paul means when he said of the prize givers in his experience that they first gave their own selves to the Lord.[22]

This approach will prevent mere giving. There has been an uncomfortable parallel in Missouri Synod experience between increased attention to fund-raising and decreased concern in saving and keeping souls.[23] It is easier to haul bricks than to lay living stones; easier to redecorate churches than to rehabilitate souls. We must stand on guard against the indictment over Sardis, that it had the name that it lived, and was dead;[24] or over the Laodiceans, which said they were rich and increased with goods and had need of nothing, and knew not that they were wretched, miserable, poor, blind, naked.[25]

It is true, the church will need much money in the days to come, and a much higher proportion of each Christian's money than today. But it will need so much more than money. Perhaps missionaries will be barred from many a foreign land. Then there must be Lutheran business men, physicians, nurses, soldiers, engineers, that can talk about Jesus Christ by night in bivouac or clinic or office or home to men who have come back after the heat of the day to find the secret of patience and love. Perhaps we shall have to reduce our plant and restrict budget expansion. Then there must be workmen and housewives streaming out into the world from the great Jerusalems and Antiochs of the future, Aquilas and Priscillas talking in their noon hours or over their back fences to their neighbors about why it is that they can be irrepressibly joyful, serenely content, forever helpful in the thick of a surly world.

We are face to face with the turmoil of a war world. The war emergency will be God's school for many things. We shall learn to become more flexible with the church. Much of our structure in plant and finance has been for a static community. When the neighborhood changed, we moved the parish or imported it back for services. That is over. We shall learn in the swift readjustments of these years to emphasize architecture less, and people more; the huge mass less, the small group more; the mass ministry less, the individu-

al contact and conference more. We shall learn to be aware of change and to accept it; to be open to new impressions, patient to study and adapt, resilient and resourceful in employing our tools for the spread of the Word. Millions of men will return from the armed services construing the service of the church in terms of their chaplains; that patient, individual attention will have to continue.

We are due at once for sharp attention to the stabilization of the family, the most thwarted unit in a war and post-war world. New devices for the training of youth and prospective parents, new means of assisting parents in the rearing of their children, new routines of consultation and advice, must be set up soon. Through all of this runs the demand for literature, systems of training, periodicals, handbooks. It seems evident that the training of the ministry must be intensified before and after graduation from the seminary so that it may become yet more keenly alive of its opportunities and adept at its skills, and try itself under actual and changing circumstances, without reducing the precious emphasis on word and doctrine which has characterized it in the past.[26]

Summary of Chapter IV.

The strategy suggested by Scripture itself for making contact with the aloof worldling is this: the Christian alive in the world, totally different in character and attitudes toward his fellow-men from others, impelled by the grace of Christian love within him must arouse his fellowman to a response of interest to the source of his power. The Christian must then give the answer, the reason of the hope that is in him, with meekness and fear. To make this strategy effective, the individual Christian must be trained with every existing resource of public and private ministry, as well as such new devices which may appear available. The church itself must offer that worship and fellowship in which the newcomer may best find his way to fullest faith and richest life. This method of approach is already employed in the mission field. The problem of adapting the mechanism of the church to the immediate needs of the war world will be a stimulus to continue flexibility.

EPILOGUE

That the individual, living the Christian life among his fellowmen, is thereby carrying out the strategy of the church against the world, is not only suggested, but insisted upon by Scripture. There has been no time in history when the church had the right to neglect this strategy. This study purposes to point out by historical method that the church can now no longer afford to neglect it. Scripture emphasizes not simply the fact that Christians must show love as a consequence of their regeneration through the Spirit and atonement with God in Christ Jesus. But it holds up this life of love as the one great means by which the church makes contact with heedless, apathetic man. In so doing it offers not vagrant phrases, but solid sections of discourse and teaching.[27]

One word of Scripture has stood out remarkably in the history of the Lutheran Church. It is 1 Pet. 2, 9:

> But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.

Luther emphasized the "ye are." He blasted the rule of the false gatekeepers to heaven, and reopened each man's access to the Father in Christ Jesus.

Walther emphasized the "ye are," and told a timid throng adrift in the new world that they were God's people, with all the rights of Word and Sacrament, Church and Keys.

It is now for us to say again, "ye are." Each one of us is God's man, commissioned with the high charge to show sodden, broken people the glory of God. Perhaps the end of time is here. The signs seem all fulfilled. In every event, the heavenly challenge must bestir us:

> Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.[28]

NOTES

Introduction and Chapter I.

1. John La Farge, S. J., "Real Catholic Action Emerges from Fog of Generalities," **America** 2-7-42; p. 481. 482. - - C. Luther Fry, with Mary Frost Jessup, in **Recent Social Trends**, ed. President's Research Committee; 1 vol. ed. McGraw Hill, 1933: "Changes in Religious Organization;" p. 1014. 1891 ff.

2. **Recent Social Trends**, p. 1014. 3. Matt. 16, 3. 4. Matt. 10, 16. 5. Hewlett Johnson, **The Soviet Power.** International, 1941. p. 314. Matt. 7, 21. 6. W. A. Visser 't Hooft, and J. H. Oldham, **The Church and Its Function in Society.** Allen and Unwin, 1937. p. 147 ff. 7. H. Kraemer, **The Christian Message in a Non-Christian World,** Harper 1938, points out this fallacy, p. 288. 8. This was the program suggested by **Rethinking Missions,** the Laymen's Report on missions which applied liberal religion to the foreign field. 9. Ps. 14, 3. 10. Rom. 3, 23. 11. Eph. 2, 12. 12. Eph. 2, 16. 13. Eph. 2, 18-22. 14. John 3, 3.5.6. 15. Mark 16, 15 16. Eph. 1, 22. 23; Rom. 12, 5.

17. John 14, 17. 23. 18. John 14, 30. 19. Matt. 5, 14; John 3, 16. 20. John 16, 33. 21. Rom. 8, 7. 22. 1 John 2, 15-17; Rom. 1, 21-31. 23. 1. Peter 2, 11. 24. Phil. 2, 15. 25. John 18, 36. 37. 26. John 8, 31. 32. 27. Matt. 4. 8-10. 28. John 6, 15. 29. Matt. 24, 14. 30. Matt. 28, 20. 31. John 3, 3.5.; 2 Cor. 5, 17. 32. 1 Cor. 2, 14. 33. 1 Cor. 12, 3. 34. John 3, 5. 35. James 1, 18. 36. 1 Pet. 1, 23. 37. Tit. 3, 5; Rom. 6, 3. 4. 38. 1 Cor. 1, 18. 20-26. 39. 2 Cor. 5, 19. 40. Col. 1, 13. 41. 2 Cor. 5, 18. 42. Isa. 53; 2 Cor. 3, 19. 21. 43, Mark 16, 15. 44. Rom. 1, 16. 45. Luke 24, 47. 46. Matt. 28, 20. 47. 1 Cor. 10, 16; 11, 25. 48. Matt. 26, 28. 49. Eph. 2, 8. 9. 50. 2 Cor. 5.

19-21 51. Luke 17, 20. 21. 52. Matt. 16, 18. 53. John 1, 12. 54. Gal. 2, 20. 55. Rom. 7, 24. 25. 56. Rom. 6, 4; John 15, 2; Eph. 2, 10. 57. 2 Tim. 3, 15-17. 58. Tit. 3. 8. 59. Matt. 28, 20. 60. Werner Elert, **Morphologie des Luthertums,** Munich 1931 and 1932, vol. i p. 234 reviews the history of the controversy. For contrasting definitions cf. A. L. Graebner, **Doctrinal Theology,** Concordia Publishing House 1910, p. 208, and F. Pieper, **Christliche Dogmatik,** v. iii, Concordia Publishing House, 1920, p. 484, the latter insiting on only believers in the visible church. 61. Col. 3, 3. 62. Isa. 61, 6,; 1 Pet. 2, 5. 9; Rev. 1, 6; 5, 10; 20, 6. 63. Rom. 5, 2; Eph. 2, 18. 64. Matt. 16, 19; John 20, 21 ff.; Matt. 18, 18 ff. 65. Matt. 24, 14. 66. Matt. 18, 15-17; Gal. 6, 1. 2.

67. Rom. 15, 14. 68. 2 Thess. 3. 15. 69. James 5, 19. 20. 70. John 13, 34. 35. 71. 1 John 3, 23. 72. 1 Pet. 2, 14; Rom. 13, 2-6. 73. Ps. 2, 8. 9; Rom. 8, 28; Rev. 2, 26. 27. 74. Martin Luther, **Large Catechism,** 3rd Pet.; **Concordia Triglotta,** Concordia Publishing House 1921; p. 717. 75. Phil. 2, 15. 16. 76. Acts 20, 28; 1 Cor. 4, 1. 77. 1 Tim 3, 1-7. 78. 2 Tim. 2, 15. 79. 2 Tim. 4, 5. 80. Hebr. 10, 25. 81. Col. 3, 16. 82. Eph. 4, 1-13; Rom. 12, 3-21. 83. cf. **Constitution of the Ev. Luth. Synod of Missouri** etc., **Synodical Handbook,** Concordia Publishing House; various editions.

Chapter II.

1. A. L. Graebner, op. cit., p. 182, "preparatory operations." 2. Luke 8, 1-15. 3. Luke 14, 15-24. 4. 1 Cor. 1, 22. 5. 1 Cor. 9, 20. 21. 6. Acts 17, 22 ff. 7. 1 Cor. 9, 22. 8. **The Decline of the West,** 1 vol. ed. Knopf 1939, C. F. Atkinson tr. from **Untergang des Abendlandes,** 1918, 1922. 9. **The Crisis of Our Age.** Dutton 1941. abbrev. of **Social and Cultural Dynamics.** 10. No attempt should be made to link these four names with other connotations of the words. 11. Ps. 63; Ps. 143. 12. Isa. 1, 11 et al. 13. 33, 30-32. 14. Matt. 13, 14 ff. 15. Matt. 12. 16. John 4. 17. Matt. 7, 29. 18. Matt. 20, 28. 19. Luke 4, 18. 40. 20. Matt. 16, 1; 22, 23; Luke 20, 27. 21. Acts 4. 22. Acts 5; 6. 23. Acts 17, 32-34. 24. 1 Cor. 15, 51; 4, 1. cf. J. T. McNeil, M. Spinka, H. R. Willoughby, **Environmental Factors in Christian History.** U. of Chicago Press 1939. 25. James 2, 1 ff. 26. Rom. 10, 12; Gal. 3, 28. 27. Dana Carleton Munro and Raymond James Sontag, **The Middle Ages,** Century 1928. p. 43 and **passim.** 28. J. Huizenga. **The Waning of the Middle Ages.** Arnold. London. 1937. tr. Rudolf Stadelmann, **Vom Geist des Ausg ehenden Mittelalters. Buchreihe** v. 15, **Deutsche Vierteljahrschrift fuer Kulturgeschichte.** 29. cf. R. H. Tawney, **Religion and the Rise of Capitalism.** Harcourt Brace, 1926. 30. Paul Joachimsen, **Sozialethik des Luthertums.** Veroeff. der Luthergesellschaft Munich 1927. Also true of Calvin. 31. cf. the Introduction to the **small Catechism.** 32. Karl Mueller, **Kirchengeschichte,** vol. 2, 2 hb. Tuebingen 1919, p. 44; R. R. Caemmerer, "On Liturgical Uniformity," **Concordia Theological Monthly,** IX, 1938, no. 6, 432 ff. 33. Carl S. Mundinger, **The Origin of Decentralized Government in the Missouri Synod,** unpubl. doct. diss. U. of Minnesota 1942. 34. "Old" Lutheran Hymnal no. 311; German Hymnal 234, Christian Scheidt. 35. **Recent Social Trends,** pp. 1028, 1057, 1059. 36. Hornell Hart, "Religion" in **American Journal of Sociology,** May 1942, xlvii 6, p. 888 ff. 37. U. S. increase in population 1930-1940 7.2 per cent; Missouri Synod increase in souls in same period 18.5 per cent - - from .0089 to .0098 of total population or a catching up of 9 per 10,000 on the American population. 38. R. S. and H. M. Lund, **Middletown in Transition.** Harcourt Brace, 1937. p. 301. 39. cf. Findlay Mackenzie, ed., **Planned Society,** a symposium. 1937. 40. cf. textbooks on social security and insurance. 41. **American Journal of Sociology,** May 1942, xlvii 6, p. 971 ff. 42. cf. Howard W. Odum, **American Social Problems.** Holt 1940. 43. cf. Paul Leo, **Journal of the American Luth. Conference** February 1942, p. 114 ff., "The German Church Struggle in Its Bearing on Theology," and reference to th reversion to a pre-Constantinian world. 44. The Rev. O. H. Schmidt, Executive Secretary of foreign missions of the Missouri Synod, describes this process at work in China.

Chapter III.

1. **Augsburg Confession, Art. vii.** 2. The **Small Catechism** was prepared for the use of the head of the family 3. Elert, op. cit. i, p. 336 ff. 4. 1880-1890, when the nation grew 12,791,931, Synod grew 399,710; 1 out of 40 inhabitants in the national gain were accounted for by Synod! **Statistical Yearbook,** Concordia Publishing House, S. Michael, ed. 1940. p. 242. 5. Edwin Lewis, **A Philosophy of the Christian Revelation,** Harper 1940. p. 266. 6. Elert, op. cit. ii, p. 263, discussing "big business" in the church. 7. Per capita contributions for all church purposes of Synod: 1929, $20.87; 1930: $19.38; 1939: $15.01; 1940: $17.02; 1941: $19.35. 8. e. g. Blackburn College at Carlinville, Illinois. 9. cf. Virgil C. Hougen, "The Church's Changing Front in Village and Open Country," **Journal of Theology of the American Lutheran Conference,** March 1942, P.191 ff. 10. Rom. 13. 11. Eph. 5 and 6. 12. Eph. 6, 6 ff.; Rom. 12. 13. Rom. 13, 6. 7: 1 Tim. 5, 8; Tit. 3, 1; 1 Pet. 2, 13. 14. 14. Eph. 5, 25 ff.; 1 Pet. 3, 10 ff.

Chapter IV. and Epilogue

1. Rom. 10, 14. 2. Matt. 5, 14-16. 3. Phil. 2, 14-16. 4. 1 Pet. 3, 13-16.-Analysis of Lutheran Hour response shows that the bulk of its listeners are attracted to its message and doctrinal exposition through the remarkable emphasis on personal concern with their simple but absorbing needs, not experienced in any other radio presentation. 5. The very direct and homespun language of Our Lord, one of great preachers in history, notably Luther, is in point. But the emphasis is on the language spoken by each Christian. 6. John 4, 14; 7, 38. 7. 1 John 3, 18. 8. James 2, 15. 16. 9. James 2, 1. 10. Matt. 22, 39. 11. 1 John 4, 16. 12. The early church, meeting in private homes or small meeting rooms, hardly had the equivalent of our "general service." 13. Noteworthy is **The Christian Parent,** the Rev. M. P. Simon, Eugene, Oregon, editor. 14. cf. Smiley Blanton and Norman Vincent Peale, **Faith Is the Answer.** Abingdon-Cokesbury 1940. John Sutherland Bonnell, **Pastoral Psychiatry.** Harper 1937. 15. **The Christian Message in a Non-Christian World,** pp. 140. 141. Similar points of view will be discerned in W. H. Greever, **Human Relationships and the Church.** Revell 1939. T. A. Kantonen, **The Message of the Church to the World of Today.** Augsburg 1942. 16. Ad. Harnack **The Mission and Expansion of Christianity,** tr. J. Moffatt, Putnam's 1902-1908; vol. 1, p. 149, quoting **Apol.** xxxix. 17. Phil. 2, 3. 18. Phil. 2, 14. 19. 2 Cor. 5, 20. 20. H. Kraemer. op. cit. p. 335. 21. cf. Ch. II, note 32 above. 22. 2 Cor. 8, 5. 23. Increase in contributions of Missouri Synod members of 1941 over 1940: over $2,500,000 or 13 per cent. Increase in communicant membership, 2.1 per cent; a drop in annual gain of over 3,000 or a 16 per cent lag. Communicant members unaccounted for, 6, 427, an increase of 371 per cent over the preceding year. Similar correlations are possible for 1929 and 1935, years when financial activities (though for various reasons) were at a peak. 24. Rev. 3, 1. 25. Rev. 3, 15-17. 26. A Synodical Commission is beginning activity on special studies and techniques for the war years; another, on the problem of Marriage and the Family. Much material pertinent to these problems should come out of these groups. Invaluable for the personalizing of the church's work is the large participation of its ministry in chaplaincy. 27. They are, principally: Matt. 5, 11. 13-16. 19. 46. 47. Phil. 2, 12-16. 1 Pet. 2, 9-19; 3, 1-16; 4, 7-16. 1 John 3, 14-23; 4, 17-21; 5, 1-4. James 2, 12-18. 28. Eph. 5, 14-16.